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# Exploring Unexplained Phenomena

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JOURNAL of the FORTEAN RESEARCH CENTER

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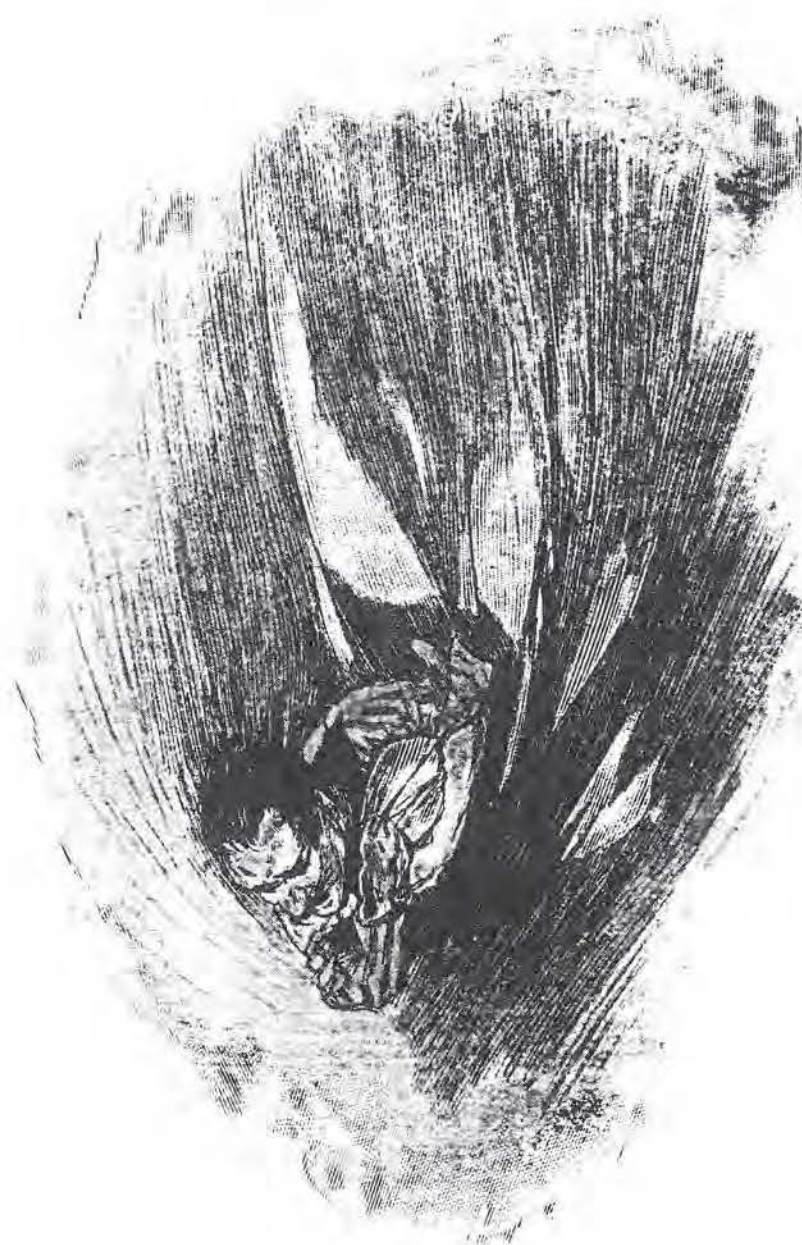
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## GHOSTS



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## FROM THE DIRECTOR

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by Scott Colborn

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### Worldly & Ghostly Comfort

#### Haunted Houses In England, Circa 1964

It was after dinner that the television program I had spotted in the TV listings in the paper was going to air. Coming in from playing (a twelve or thirteen year old person like myself probably would have said "messing around") in the yard, I laid down in front of the television set and wondered to myself about the program that was going to run in several moments.

The program was titled something like *The Ghosts of England*, hosted by Margaret Rutherford, a well-known British stage and screen actress. It was exactly the sort of program that millions of kids like myself (and probably a few big "kids" too) had turned on that evening in the fall/winter of 1964. A program about ghosts and haunted houses in England, and it was supposed to be based on real-life accounts. The kicker for me was the phrase "real-life accounts." Someone somewhere believed in this stuff. I sort of did, but hadn't read much or heard much about it except for having devoured the Hardy Boys and Tom Swift series and having read a little about ghosts in those books.

My father and mother, Robert and Gentry, as well as Craig, my younger brother, were going to watch the show also. I vaguely remember that perhaps my grandmother Hazel was also there. None of them were more excited about viewing this program about the ghosts of England than I. Of that I was certain.

The high point for me was when the program focused on an old mansion where it was said that the ghostly image of a young woman had actually materialized in an upstairs hallway periodically. The program producers apparently brought in engineers to analyze the hallway. The engineers were to try to find any possible source of light visible in the hallway where the woman was said to appear that may have been from an outside-the-house source, or from another part of the house. In effect, their job was to block off the portion of the house containing the famous hallway so that no external light source could be visible in that hallway and mistaken for the image of

a woman. To seal the hall off so that if anything did materialize, it had to be a supernatural occurrence. Cameras were set up to record anything that might become visible, and the crew left the hall. Then the excitement started.

I remember seeing a "mist" of light slowly materializing in the hallway, and after swirling around slowly, the "mist" took the shape of a young woman wearing what to my eyes was a loose, filmy nightgown. You might argue that since I was told by the show's producers and by Margaret Rutherford herself that I was going to see the ghost of a young woman appear, that I did so. You can say anything that you like—all I can tell you is that I saw her. I saw her, and for a brief moment my awareness of the world around me shrunk to just her and me. My eyes were riveted to the screen as the image of a young woman wavered to and fro and then I saw her very clearly. Watching this drama unfold on the television, the ghostly image of the woman and I were linked in ways mysterious to me even today. Somewhere within me I sensed as only a twelve year old might that my view of the world was forever changed because of her. You could talk all you wanted about ghosts—I had my proof!

This show made a big impact on me, to say the least. In the process of watching the program the contents were etched deeply in my brain. I can tell you exactly how the living room of the house my family and I lived in looked that night. The color of the drapes and what corner of the living room the television set was in. It was like a life-changing event that one might experience and then later recall, and in so doing you can remember exactly how the surroundings looked—the sights, sounds and smells associated with it.

#### Perspectives And Conjecture On Ghosts

Last year I was part of an audience attending a lecture by a University of Nebraska professor of psychology on his skeptical perspectives towards parapsychology. He said that even he had seen things "late at night after drinking too much coffee and having had too little sleep." His implication was of course that the phenomena he was observing was due to his internal processes, and not something that was external but perhaps linked to him. I think he used the analogy of seeing a crumpled up newspaper at the top of some dimly lit stairs and thinking for an instant that he was seeing an enormous rat.

The professor went on to state that given enough time, money and hard research, science could and would explain 100% of all paranormal phenomena. I contrast his position with my own, which is that given enough time, money and hard research, science could and would continue to find mysterious phenomena that defied conventional explanations. The same material, the same reports, but two sharply contrasting viewpoints.

What are we to make of reports of ghosts and apparitions? Reports made by seemingly upstanding members of our local community, as well as reports from the world over. Are they just "seeing" things, or are they seeing "things"? To my mind, ghosts tell us of events that may have transpired and of the potential for events to come. Ghosts and apparitions remind us that there is more to reality than the consensus will allow. That there are possibilities of alternate dimensions, residual energy patterns of people long since dead or still living but not present at the scene, communication with sentient beings unbounded by space/time constraints and all sorts of other explanations of ghostly apparitions. To see a ghost is to have your eyes open—to have seen a ghost is to have had your eyes opened.

I wonder what a study of mythology might tell us about ghosts? It could be that ghosts serve as an interface between what is known and the unknowable. Of the everyday being transmuted or

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Continued on page 13

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# First Hand Hauntings

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## Coincidence

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by *Dave Snyder*

My old home town of Pittsburgh, Pennsylvania has many extremely old neighborhoods where people spend their whole lives in the same area. The old home where I was brought up is the same house where my mother spent her whole life, as had her father before her, as had his parents since they had come over from the Old Country. Before that, it had belonged to someone else in the same family.

In the room where I had slept and called my own all through my growing-up years, there was a strange phenomenon that would happen every few months. I would be awakened from a sound sleep by footsteps coming into the room; these footsteps would be accompanied by a feeling of dread and terror, an evil personified. The footsteps would pad up to the head of my bed and stop. Sometimes there would be just a few moments where the world would hold its breath, waiting for something hideous to happen (which never came to pass, but the feeling was there each time nevertheless), and other times there would be the sound of an evil cackle, of hideous laughter. On occasions when I did look in that direction, rather than seeing any entity, I would see an area of deepened shadows, a human-sized area where the shadows were darker and more pronounced. Then the footsteps would quickly run through the doorway out the

other entrance. At times I would be brave, turn on all the lights and look into the room where the footsteps would disappear—this room had only one entrance, so there was nowhere for anyone to hide or leave—and I, as one would expect, would find nothing.

The years passed, and when I reached adulthood I left for my own apartment and my own life. My younger sister, my only sibling, is fourteen years younger than me, so when I left the ancestral hearth, my sister took over my room as her own. She, too, passed into adulthood and struck out on her own to raise a family. Once when we were visiting together, I brought up my experiences with the apparition. This was the first time I had brought it up to anyone, thinking that it was probably an overactive childhood imagination. My sister was shocked; she had the exact same experiences in that room, and she as well never brought the subject up to anyone.

On one occasion when my sister and I had both been back to visit our parents, we brought the subject up to my mother. It seems that she, too, had spent her childhood in the same room many years before we did, and had the very same experiences, which she never brought up for fear of ridicule, and fear, of course, of frightening her children.

It seems like a strange coincidence for the very same "childhood fantasy" to be shared so closely through the generations, with no mention of the others' experiences to prompt the imagination.

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## Wraith Of The Valley

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by *James Miller*

*This article was originally published in the September, 1976 issue of NEBRASKAland.*

No ghosts in full daylight? Think again. Better yet, just follow the route I took recently. On a gray, misty day, with my wife as passenger, I drove leisurely a few miles on a main thoroughfare leading out of the Valley County town of Ord. We had no particular destination in mind.

Thinking to add to the variety of our outing, I turned left upon a gravel road. A quarter-mile farther, upon a sudden impulse, I turned in at an old, abandoned farmhouse. Perhaps I made the turn because my wife, the former Bess Mason, had known the owners of the farm in her days as a child and later as a country school teacher, now more than a half-century before.

I drove into the farmyard upon a narrow dirt road edged with dried stalks of sunflowers and thistles. At one side was the abandoned farmhouse with its weed-grown front yard and a tottering old clothesline. On the other side were a tumbledown corncrib, a rickety, weatherbeaten old barn and the rusty remains of a long-abandoned tractor.

Abruptly, only a few feet ahead of us, the "thing" appeared. Without warning, there loomed a ghastly form, clad in a strange, misty shroud, beckoning me on, daring me, as it pointed the way along the ragged road which appeared to turn sharply behind the dilapidated wreckage of what had once been a granary.

It was then that I realized that we were about to be trapped against a barbed-wire fence which surrounded a crumbling pit silo. Quickly I turned the car away, from the misty figure which continued to motion me on, shifted the gears into reverse and started backing out on the narrow trail by which I had entered. At several points, the rear wheels of the car ran off the narrow road, and in my haste I was obliged to maneuver dangerously back into the track.

Once we were safely back upon the gravel road, I looked back and saw again my pallid guide, this time standing statuesquely in the front yard, leering at us and suddenly accompanied by what appeared in hazy outline to be several families of human beings—stern-faced men, work-worn women and unsmiling children, all in dismal, gray garb, and with the typical family dog lying nearby.

Silently, motionless, patiently they watched us, without apparent hostility but as though sadly without hope—those weird images intuitively recognizable as ghosts of days long gone. Over the entire group hung a cloud of bluish vapor, a symbol of their faded dreams and shattered hopes, of great ambitions not achieved—all hedged by poverty, misfortune and misery.



About them lay the material evidence of their ruined years: the bronzed lawn area smothered beneath a mat of weeds; leaning fence posts and sagging wire fences; a collapsed windmill tower; rotting boards and strips of roofing from buildings which had been their pride—rubbish and ruin on every side. Mutely our hosts stood brooding, despairing. Worst of all, there was silence everywhere—a depressing, deathlike silence.

Suddenly, from the rear of the group, emerged a leering, shadowy figure, the one who had tried to trap us at the decaying silo pit. As it neared, one hand was raised commandingly, as though indicating that we must not move.

Quickly I stepped upon the accelerator. The car leaped forward, striking a previously unnoticed "No Trespassing" sign and

toppling it into the roadside ditch as we sped for the highway. There I turned my car resolutely toward home, meanwhile looking back for a last view of the scene of our adventure. The mist over the old farmstead had cleared; the sun was shining through the clouds. In the distance, against a background of freshly plowed fields and greening hills, the first rays of a rainbow appeared.

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*Editor's note: Though the style of writing might suggest it, this was not identified as fiction. There were no mentions of it in the irregular letters' sections. A check of 1976-77 issues turned up one other story that seemed like it might be fiction but was not so identified, though it was not in first-person.*

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## The Last Time I Saw Susan

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by John Wynhausen

In the Fall of 1984, I moved into a new office in Lincoln on South 13th, across the street from Indian Village shopping Center. I needed a receptionist so I asked my friend Eileen Troberman to cover the front desk, schedule appointments, collect fees. Eileen was more than willing to help out temporarily until I found someone willing to work on a permanent basis. After a month or so in the new location, a very pleasant young woman came in to apply for a job. She had recently finished training as an X-ray technician at Chadron State but had only briefly worked in her field out in western Nebraska when her husband got a job as a water resource geologist working out of Lincoln. Her name was Susan G—. [last name provided] I told her I would like to help her out, but my chiropractic practice was not busy enough to warrant an X-ray technician. What call there was for X-rays, I did myself. She thanked me, left us her resume "just in case" and said goodbye.

Eileen then suggested that I hire her to work as my receptionist. Eileen already had a full time waitressing job at night and wanted out. I thought about it and the next day gave Susan a call. I told her she could come to work part time and do what Eileen was doing and also take X-rays as needed, and if she needed to use me as a reference as an X-ray technician she could. I would not ask her to commit to a permanent job. She told me she needed to think about it and would get back to me. The next day she called and agreed to take the job.

Susan was bright, attractive, energetic. She was a good worker, always punctual and organized, and doing that little bit extra. We had a good relationship and because my practice was just getting going, we had plenty of time to get to know one another. We talked about everything: music, science, medicine, politics, religion, relationships, travel, food, you name it. I remember drinking many a cup of tea with Susan over the short time she worked for me. As I recall, she began in late October and quit mid-January of 1985. Over the Christmas holidays, I had gone to Seattle to be with my family. When I got back the first thing I asked Susan was if she had found a new job. Somehow I knew it before she had to tell me. She said she had been hired by St. Elizabeth's hospital and wanted to give me two weeks notice. I was happy she had found the job she was looking for and would be sorry to see her go.

The next time I saw Susan was a happy time for me. Much of the time while she was working for me, I had been preoccupied with a love affair that was breaking up. I had talked with Susan about my crazy mixed-up feelings. I was really wanting and missing the

woman I had been seeing. It was on again and off again for her and it was driving me crazy. It turned out that my affair was on again that night and we had gone to see the movie *Witness*. When the movie ended, I noticed Susan and her husband Jeff sitting several rows ahead of us. I suggested we go across the street to Cliffs for beer. It was a good time. I can't remember what we talked about anymore. I just remember a happy feeling. That was my last good bye...almost.

It was almost a year later when we had our last good bye. I had decided to move out of my office at Indian Village to a smaller, less expensive one on Havelock Avenue. It was February around four on a Monday afternoon. I was sitting in my reception area just off the street talking with my new receptionist Elizabeth. As we talked I was facing west, I noticed a well dressed woman crossing the street and coming toward my office. She had on a dark business suit, heels, and her hair was done up. As she got closer she began to look familiar. It was Susan. I thought: "What is she doing up here all dressed up like that? Maybe she is going to stop in and say hello. Does she know I have moved?" In a flash she was in front of my office and past it. "She doesn't know I have moved. Perhaps I should hail her. No, she's all dressed up, in a hurry, got an appointment, she doesn't know I have moved my office. Let her go."

The following Wednesday morning around eleven, I got a call from Donna Amadeo. "John, did you hear the news about Sue W—?" [name provided]

"The name sounds familiar."

"Your old receptionist at Indian Village."

"Oh, Susan G—."

"That's right, when she worked at Madonna, she was single, W— was her maiden name."

"What about her?"

"She was killed in a freak accident over the weekend."

"That's impossible, I just saw her on Monday, she walked by me on the street right in front of here."

"John, she died on Saturday, her funeral was this morning, I couldn't get off to go to it but several other women here went, she used to work here a few years ago."

The conversation went on, and needless to say I was a bit rattled. Nothing like learning you have lost a friend and finding out you had seen her ghost in the same moment. After my morning appointments were done, I drove to the Havelock Library and went through the recent Lincoln papers. Yes, there was Susan's name in the obituary column. I went back to the previous Sunday. There was a brief story regarding her accidental death. She was dead. The funeral had been that morning.

That night I decided to call Jeff. I really hated to bother him under the circumstances but I wanted to share my experience with him. I mentioned right off to him that I had seen Susan on Havelock Avenue two days before. He ignored the remark. We talked on. He apologized for not remembering to call me. We talked some more about Susan. As our conversation wound to an end, I brought it up again. "I know it's hard to believe but I saw her on the street on

Monday." Jeff paused for a moment and then asked: "What was she wearing?" I said, "That was the funny part, she wasn't dressed the way I knew her. She was all dressed up in what looked like a three piece woman's business suit, navy blue I think...and her hair was different, it was done up."

Jeff was silent for a moment. Then, with a shock in his voice he answered: "That's what we buried her in..."

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## An Investigator's Account

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by Dale Bacon

Any research investigator who has worked in the field of unexplained phenomena for more than five minutes can attest to the fact that questions arise based on his or her personal involvement in a particular area. I have been involved in ghost research for 19 years to date, and have needed to answer many questions about haunts, apparitions, and poltergeists. Some of the questions are very hard, nearly impossible to answer. However, some are quite the opposite. For me the easiest and most often asked question is "Have you ever seen a ghost?" To answer this one I have to consider the questioner. To the skeptic I say, "Maybe." To the believer I say, "Yes." To be objective I have to consider the possibility that what I saw could have been my imagination, a hallucination, trick of the light or something else entirely. I am at least 90% sure that what I witnessed back in 1973 was not my imagination, an hallucination or a trick of the light. Read this account objectively and with skepticism. If you have a conclusion, please respond back to me through this publication.

I graduated high school in the spring of 1973 feeling both excited and apprehensive about leaving home and friends to face the "real world." The Vietnam conflict was over so I knew I would not be forced to serve in the military. I opted to attend college and began classes in the fall of that same year. Two of my school companions, Jon Benda and Charles Fisher, had also gone their individual paths, but we swore an oath to meet over Christmas break.

December of that year had little snow, but the thunderstorms and fog more than made up for the lack of wintry conditions. Holding true to our oath we three were once again together for the short time around Christmas.

On a Friday night early in the vacation we piled into a car owned by Benda and went for a drive on the all-to-familiar country roads we had traveled so often. There was a thunderstorm in the process of beginning and logic dictated we shouldn't stay on the dirt and gravel roads very long so we decided on a place to stop for quiet conversation. The location was a farm house owned by Jon's parents. No one lived in the house, but it had been previously occupied by the grandparents of my friend.

There was nothing spectacular about the old place, just a country farm house in central Iowa. The electricity and water were still hooked up and each room contained the original furnishings of the previous occupants. It seemed an ideal location.

Entering the house was a bit like stepping through time. There was even a calendar on the dining room wall with a date of 1954 on it. The living room boasted no TV, but rather a large radio rested in one corner. We tuned it in hoping to break the silence of the location, but the storm outside created mostly static. We settled down for an evening of conversation.

As is so often the case, the time slipped away and we chatted for hours about our new locations, the future and our past good times. As the night became early morning, after midnight yet before the

one o'clock hour, my friend Jon asked a strange question. "Do you smell something?"

"Do you mean the chocolate chip cookies?" responded Fisher.

"Yeah. That's what it is."

I responded in the negative because I did not smell anything at all, to my recollection. However, as I said this my peripheral vision noticed movement. I nonchalantly turned my head, looking in a perfect line-of-sight into the kitchen [see illustration #1]. To my surprise I saw a figure in that room.

Jon Benda, sensing my immediate reaction to something, asked me what I saw. "There's a woman in the kitchen." I said, not even so much as blinking.

"Describe her." Jon said.

"She's standing in front of the sink. She looks pretty old and she's wearing an old dress. It goes to the floor, I think. Her hair is pulled up on her head in the back." By this time I was getting excited, but forced myself to remain calm. I had grown up watching enough movies about ghosts to know you don't take your eyes from them for even a moment or they vanish. My problem was that I realized I needed more in the description. What I was saying was far too vague to be used for anything concrete.

It was then I noticed her hands. "There's something wrong with her hands. They don't look right. They almost look like claws." And they did, too.

At my description of the hands Jon released a very audible gasp. The noise startled me and I blinked. Just that quick I found myself looking into an empty kitchen. I turned to Jon who looked genuinely shocked. "What is it?" I asked.

"You just described my grandmother." he said

"What?"

"You did. Before she died she suffered from arthritis real bad. It turned her hands into nothing but worthless claws. And she used to wear her hair pulled back into a bun on her head. Even the dress, she always wore old-fashioned dresses that went to the floor."

With the exception of a slight eeriness to the situation, we all felt very much at ease with what had just happened. We didn't flee the house in terror nor did we experience anything else out of the ordinary for the remainder of our stay. I had never met Jon's grandmother so I based my opinion of what I saw on his description of her.

The entire incident has been recollected with fondness by all those involved since. Was it an illusion? A trick of the light and shadows in the kitchen? Jon has since stated that his grandmother would usually bake chocolate chip cookies for Christmas. Could it have been the loving memory of a tradition being continued long after the physical event had ceased?

The experience raised questions I still have not answered with total satisfaction. It seemed almost too simple. There were no Hollywood special effects, no windows or doors opening and closing by themselves. Only a very subtle sense of loneliness.

This one isolated incident is far from being the proof anyone would need to confirm the existence of ghosts. It was the event,





*Illustration One*  
above



*Illustration Two*  
right

however, which launched me into a serious exploration of the spirit realm. After nearly two decades of searching for answers I don't know if I'm any closer now than I was then. Could it be that maybe, just maybe, we're not asking the right questions?

*Editor's note: Jon Benda confirmed the story during an appearance several years ago on Exploring Unexplained Phenomena, the radio program the Fortean Research Center produces here in Lincoln (at that time co-hosted by Mr. Bacon).*

## Who Goes There?

by "Judy"

*To protect witness privacy, all names are our pseudonyms. Notes from our interview follow. Reprinted from Vol. IV No. 2, Summer/Fall 1989.*

We bought the house in September, 1979, from Mr. and Mrs. Clarke. Mr. Clarke had had a major heart attack and could no longer maintain upkeep on the house and yard. The first sightings began right after we moved in. A smoke-like cloud appeared in the living room. Daylight or dark would make no difference. It seemed to be in the south end of the room and move towards either the foyer or down stairs to the veranda. Since we all smoked cigarettes, each family member thought it was merely trapped smoke with car lights reflecting on it from the west window.

I had noticed that our two dogs would appear to follow someone from the basement steps to the upper stairs of the foyer. They would wag their tails as if there was a friendly person (invisible, of course) present. We never associated the smoke cloud with the dogs odd behavior for some time.

We (my husband and I) were sitting at the north end of the living room watching television, when I saw my husband staring oddly at the south end.

I said, "What's wrong?"

He replied, "Oh nothing."

I said, "What did you think you saw?"

"I don't know," he said.

I then described what I'd been seeing. Sometimes it seemed to be a flash just out of the corner of my eye, then other times it was a cloud-like thing. He agreed that he had seen the same, and we halfheartedly joked about it being a ghost. Our son entered into the conversation saying that he, too, had seen these things. Later we mentioned the very strange reaction of the dogs, but again it wasn't a serious discussion, mainly just joking around, though I think each of us walked away feeling uneasy.

An old house has all kinds of creaking so at first we didn't notice any pattern. It wasn't long, though, before I noticed what sounded like footsteps going up the stairs and footsteps on the upper floor, mainly in the northwest bedroom. Again, though, with two dogs and one cat these noises weren't unusual. We still would joke about our haunted house on occasion. Then one night during the work week, I had gone to bed about 11:30 pm. As I lay asleep, the bedroom door opened and banged against the bed. I was half-awake and asked if it was my husband who often came home during the middle of the night with migraine headaches. At the time his work shift was from 11:00 pm to 7:00 am. I thought this night was unusual because as he sat on the bed to remove his shoes he didn't say, "Judy, are you awake?" Also, after he removed his shoes he didn't stand to remove his pants. Yet I was tired, so I thought, "Just go back to sleep and don't be so silly, you're just imagining this stuff!" Now the body was laying on the bed beside me and still made no sound. Finally I whispered, "Scot." There was no reply. "Scot." I repeated. Still no response. I knew there was something wrong.

I slid my hand over Scot's side of the bed and felt no body! At this point I was scared. I didn't want to believe I was awake, so I just lay in bed to scared to move. Finally whatever "it" was sat back up on the bed, as if to put "its" shoes back on, walked over to the bedroom door and shut it. At this point I knew it wasn't the cat, or my husband. I leaped out of bed, threw open the door and saw no one there, of course.

Both of my sons were home sleeping at the time and I ran to my son's room screaming, "Robert, Robert the ghost got into bed with me!" Robert jumped up and we both ran through the house like idiots trying, this time, to catch the ghost. Needless to say this didn't happen.

During this time period the ghost was very active walking up and down the stairs. One night in particular we had several of my son's friends over playing poker. The chandelier over the dining room always shook when someone was upstairs walking in the master bedroom. This night the chandelier started shaking and we could hear the footsteps. The kids were counting heads and looking under the table for the animals. After it was apparent that all were accounted for, someone said, "OK, who's upstairs?"

Scot and I looked at each other and said the old house just makes noises. Of course, the kids didn't believe it for a minute.

In addition to other ghostly footsteps, which I believe were done to scare people, the next truly weird experience was when my husband was working on the car. He yelled at me, saying, "What do you want Judy?" When I looked out to see where he was, I saw him looking at the upstairs window. I told him, "Scot, I don't want anything." He looked shocked and asked if I was upstairs in the bedroom. I said, "No, why?" He then refused to talk about it. After a lot of coaxing he finally said a woman had appeared at the upstairs window and called his name. The weird thing about this was that he thought it sounded like his grandmother's voice who had died some twenty years earlier. Even today if Scot is asked he won't talk about the experience.

The ghost, or thing, seemed to enjoy scaring my (at the time) future daughter-in-law when she would come after school, waiting for me to get off work. She would be huddled on the couch when I'd come in. She'd say, "Judy, it's walking up and down the stairs again." I'd go to the stairway and yell, "Knock it off and I mean it!" The noise would cease. By this time we had accepted the ghost, or whatever it was.

Another incident that sticks out in my mind is when my nephew came to stay with his girlfriend and his dog. They had been there most of the day and night and were staying in the master bedroom. Dave, my nephew, came down and said Linda, his girlfriend, had decided to go to bed. So the rest of us sat and talked. About half an hour later Dave said he'd better go up and check on Linda and Yeats, the dog. He came back down with an odd expression on his face and asked if we ever considered that our house could be haunted? Scot and I looked at each other, then I said, "Why do you ask?"

He said Linda was sitting on the bed afraid to open the door. She had gotten up to go to the bathroom and when she opened the door she felt like someone was standing there. Then Yeats started whining and dived under the bed, refusing to come out until Dave



went up to coax him out. Linda, although not actually seeing anything, shut the door, too terrified to even call Dave's name for help. Needless to say they left the next morning.

The only verified sighting was on the night Scot said he saw something and had told Connie, my daughter-in-law, what he had seen. He made her swear not to tell me. He said that in this way if I would see what he had seen it could at least be verified for us. Of course, by his saying this I became frightened. Because he seldom admitted seeing or hearing anything until now, I knew he was being serious. So for days I kept walking into the house thinking something would jump out at me. I became so paranoid that even if no one was in the house when I got home I would enter and say in a loud voice, "Listen, don't scare me, you can live here just don't scare me."

Several weeks passed and nothing had happened, so I began to relax. One night I was sitting on the couch watching television with Connie, who was sitting in a chair about eight feet from me, and I glanced at the front door. I saw a little old woman with what appeared to be a shawl pulled over her head. At first I thought, "Oh, someone's here at the front door." But as I continued to look I realized the person, or thing, was on the inside of the door. It appeared that she was transparent. I thought, "Oh God! It's our ghost!" About this time the woman turned to look at me and somehow I got the impression that she was leaving. I was about to say, "Connie, look over by the door." when it disappeared. I seemed to stare for a long time, but I'm sure only seconds passed. I said, "Connie, I think I just saw what Scot saw!"

Connie said, "Where?" and I said, "At the front door! I'll draw it for you and you tell me if I'm right." I drew a sketch which Connie was shocked by and confirmed my suspicions. She said, "Why didn't you say something so I could have seen it?" I said it all happened so fast that I was sort of shocked myself.

The next day I contacted Mrs. Clarke and asked if at any time she had ever felt that this house was haunted. She laughed and said no, but wanted to know why I asked. I said that we had experienced some "odd" stuff.

Well, of course, she later contacted the woman across the street who, in turn, wanted to know what was going on. By this time Scot was having a fit because I had told anyone about it, believing they would think we were crazy. About a month later the neighbor one house down from us to the east came by collecting for the cancer drive. He asked if we'd seen any more of our ghost. I asked "How did you know?" He said the woman across the street had told him about it. This man's wife's parents lived next door until their father died and the mother had to go to a nursing home. I told the gentleman that we had, indeed, seen a ghost, but not recently. He asked what she looked like and I described the little old woman with the shawl or shroud she had worn. The man just laughed and said he didn't believe in ghosts. I said neither did I, until we moved here! He left, but about 15 minutes later he was back at my door ringing the bell. Upon answering the door I found this very agitated individual. He said, "Judy, I know who your ghost is." I was surprised to say the least. He said it was a Mrs. Kennedy, and that she had lived in my house when his wife was a child. He told me that his wife had called her sister, who agreed it was indeed Mrs. Kennedy. He continued by stating that his wife had said Mrs. Kennedy wore a shawl around her head and neck.

Since that time I have more or less researched the name and found that the Kennedy's bought my house on March 3, 1920. They lived here until Mr. Kennedy's death in 1940. Whereupon his death in a Lincoln hospital their daughter moved Mrs. Kennedy to Iowa where she resided in a nursing home until her death. Our neighbor said Mrs. Kennedy dearly loved the house and cried at having to leave it.

Since the last true sighting of her at the front door, the only thing that has happened since is when my sister-in-law and her husband came to visit from Tennessee. They stayed at our house over night. During the night I heard footsteps and could see through the transit window that they had a light on all night. I thought they just could not sleep and were going down to the kitchen for coffee or something. The next morning I said, "Boy, you guys sure didn't get too much sleep last night." My sister-in-law, Joanne, said "You're telling me! Didn't you hear the footsteps up and down the stairs all night long?"

I said, "Oh, I thought it was just you guys not being able to sleep." I felt really bad about this, because with all my previous experiences with the ghost walking up and down the stairs I should have known that was what had happened. As I explained to Joanne, I was so sure that the ghost was leaving the night I saw her, and the fact that no other occurrences had happened, I just assumed it was over. Irregardless, both Joanne and Owen were so scared neither would leave their room. I told them they should have just yelled at me and I would have told Mrs. Kennedy to stop! Needless to say they won't stay at my house ever again.

Since then we've had sporadic instances of guests saying they thought someone, or something, was in the upstairs hallway and overnight guests have mentioned hearing the walking off and on. Other than that, I haven't truly seen or heard anything in quite some time.

A woman who lived two houses to the west stopped and asked if we had seen our ghost lately? She claimed to have had the ghost at her house at one time. She stated that other people have had experiences with weird happenings in the neighborhood. Other than this, we do not think she is in the house anymore, unless she just stays nonactive until something triggers her off.

### Comments From Our Investigation

This case was investigated by Dale Bacon, Scott Colborn, and Stephen Johnson in September 1989, the above account was written previous to this. A few points from our group interview with the couple and their son and daughter-in-law need to be examined:

The figure in the window was seen in 1985, and the two sightings of the old woman in 1986. The hauntings have almost come to a stop in concurrence with a remodeling of the house which involved the first floor being "gutted". If this is significant, we do not know. The house was estimated to be (well) over a hundred years old.

"Scot" felt strongly that "haze" better described the cloud in the living room than "smoke". The woman in the shawl was estimated to be about 4'9" or 10" and the figure at the window would have had to have been higher than that (as if standing on the bed).

It has been said many times that animals might possess senses that we humans don't. This story might confirm that. It seemed to be important to the family to get the reactions of the animals across. On one occasion, "Scot" thought he had seen something, and his son confirmed that the dogs had gotten down off his lap and were looking at the stairway as if they were scared.

Something not pointed out in the above account was the feeling of cold air at the top of the stairway. Cold air has been felt, even on hot nights, and pointed out by people who were not informed of the ghost. This would help confirm the feeling of the family.

We found the family to be open and thoughtful about their experiences. "Scot" repeatedly brought up his own skepticism, that he tried to "rationalize" the events and was in a state of "denial" until sighting the woman in the shawl. The son wanted to make clear that while something was going on, he did not himself believe in ghosts.

We thank them for their courage to come forward.

*Though only the final account was investigated by the Center, with the exception of the NEBRASKAland reprint, we know the authors of the others personally.*

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# There's No Place Like Home

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by Tom Keith

It was a dark and stormy night...it really was, I remember it vividly because it was the night I actually saw a ghost.

I grew up with an interest in paranormal occurrences, but never had what I could call an actual ghost experience prior to that time.

It was in August, 1977, and we had recently moved into a modern apartment complex near 70th and A streets in southeast Lincoln. Linda, our son Jim, who was 14 at the time, and I were sitting in the living room of our apartment eating popcorn and watching the late movie (a western) on television. Outside it was raining steadily and occasionally thunder rolled through the heavy low-hanging clouds and lightning illuminated the city.

Something, I suppose movement of some sort, caught my attention and I glanced down the hallway which led from the living room to the master bedroom. On the south side of the hallway was the bathroom, and a den I used for freelance writing was on the north. Between the bathroom and den doorways I saw what appeared to be a woman standing in the hallway looking at me. The hallway was dark, the form was a grayish color and I could not make out definite features.

I jumped from my rocker and said something like "what the heck is that..." and walked towards the hallway. The woman appeared to take a step towards the north, as if entering my den. I turned on the hall light and hesitantly walked to the den door. I reached around the corner, turned on the den light, then peeked into the room. There was no one there.

By this time Linda and Jim were in the hallway asking what was going on. Before I told them, we all noticed a strong odor of a floral perfume in the hallway. Linda shivered because the hallway was noticeably cold, I would guess probably something like 30 degrees cooler than the living room had been. The den was also very cold, but the living room, bedroom and bathroom were normal temperature.

I asked Linda if she had perfume of the type we were smelling, but she didn't recognize the fragrance. It reminded me of the inside of a florist shop, a hospital room containing many bouquets, or the huge banks of flowers often seen at a funeral.

We carefully checked the bathroom and bedroom to be sure no perfumes, after-shave lotions, or colognes had been left open or spilled, but there was nothing that could have produced that odor.

Five minutes later the hallway had returned to its normal temperature and the smell of perfume was gone.

I didn't realize it at the time, but my experience was typical of encounters many people have with ghosts and in the following years dozens of people would tell me about their own similar encounters with the spirit world.

Many ghosts are connected to houses or buildings that were important to them when they were alive on earth. Others are attracted to very sensitive or intuitive people possibly because the spirit is caught between two realities and is looking for help to be released. Often a sensitive or intuitive person is able to help the spirit or will find someone who can.

People can walk away from house-connected spirits, simply by moving because the spirit will stay with the house. Spirits that are

attracted to a particular person may move with them, or other spirits may feel that same attraction and seek out the sensitive person wherever he or she might go.

We have shared three residences with spirits who have made themselves conspicuous to us. I believe that is because my wife Linda is very sensitive and her sister, intuitive counselor and psychic Janice Hayes, has worked in this field for nearly a quarter-century and with Linda for a number of years. The spirits who are attracted to Linda come to her for help and Janice has taught us how to release them from their trap between realities so they may move on.

Consequently, we occasionally host unseen (usually) guests in our home. They are kind of like relatives, we never know when they are going to show up, how long they will stay, or what's going to happen while they are here.

Because of those visits we have had a large number of experiences through the years, including problems with mirrors, we have heard noises and voices, seen movement in several areas of the house, had doors open and close on their own, lights have gone on and off by themselves, old radiators with rusted fixtures have been turned on during the heat of the summer, we have found our bed turned down, and our dogs have been extremely agitated and frightened by unseen intruders in our kitchen.

Our most recent "guest" visited us four years ago. Mildly strange things had been happening, such as objects disappearing then reappearing in strange places, noises, and we sometimes experienced a vague feeling of not being alone. But, these incidents were sporadic, occurring over a period of several months, and were the kind of things that made us think "well, maybe..." but nothing was obvious enough that we felt we definitely had an uninvited guest in our home.

Janice visited us about that same time and one day casually asked Linda if she ever felt anything unusual when she was in our basement. Linda admitted to having felt a little uneasiness from time to time when she was alone downstairs, but nothing dramatic had happened there. Janice told her "I think that's where your ghost lives, and I think his name is Charlie." After a little serious investigative work, we determined Janice was right and Charlie has since moved into the light and beyond.

Our mirror problems began in 1976 when we bought an inexpensive full-length mirror, the type that you can put on the bathroom or closet door. I didn't get around to putting it up the afternoon we bought it, so I just leaned it up against the wall, the base held firmly by a deep shag carpet. Around 2:30 the next morning something woke and frightened Linda. She shook me awake and as I sat up we saw the mirror fall forward onto the floor on its face. There was moonlight coming in the closed window, and there was no one else in the room. I don't know what startled Linda awake, but the mirror didn't fall until she had awakened me. There was no damage to the mirror, but that didn't seem particularly unusual because it did fall onto the shag carpet.

When I got around to hanging the mirror, I found it was a little too wide to fit on the door the way I wanted it to, so I placed it on the mantle above a brick fireplace in the rec room for lack of a better place. Our son Jim, who was then 13, and I were up late reloading shotgun shells in the rec room one evening about a week later. Jim decided to go upstairs to get us a couple of Cokes and as he walked past the fireplace, the mirror fell forward and crashed to the



floor, just missing him. It scared the daylights out of Jim, and though the mirror fell onto the tile floor from a height of about five feet, it suffered no damage. There had been no air currents, no doors closing, nothing that could have caused the mirror to move, but it fell as Jim walked barefoot across the floor in front of the fireplace.

Wherever we put the mirror, we would later find it laying face-down on the floor. Sometimes it would take only a few hours, sometimes a few days, but it would always end up face down, regardless of whether I placed it facing toward or away from the wall. And, there was never any damage to the mirror.

The strangest incident occurred when I finally tired of the "game" and took the mirror to a storage area in the basement. I leaned the mirror against the cement block wall behind Jim's bicycle and forgot about it. A week or so later, Linda and I were reading the Sunday morning paper when Jim went down to get his bike. He turned on the light at the bottom of the stairs and then raced back up them, pale and visibly shaken. The mirror had fallen again and was face-down on the cement floor, but this time it was lying beneath the bike. It was as if it had fallen "through" the bike—there was undisturbed dust on the bike and the bike itself did not appear to have been moved. And, though the basement floor was cement, the mirror was again undamaged, not even chipped along an edge.

I have no idea what was happening with the mirror, but I am sure that neither Linda, Jim nor I were moving it ourselves. I got rid of that particular mirror and we haven't had problems with other mirrors in our home.

It appears that sometimes a spirit just has a difficult time breaking its earthly bonds. A Lincoln woman told Linda and I that she believed the ghost of her dead grandfather, George, still lived in the house he and her grandmother had built in the early 1940s. She said her grandparents had shared a particular second-floor bedroom for 32 years and one morning her grandmother awoke and discovered that her husband had died in his sleep.

The woman didn't use that room after her husband's death, and years later, after the old woman had also died, her son and daughter-in-law (the parents of the woman reporting the incident) moved into the house. A number of relatives attended a small family reunion at the house one summer and an uncle chose the second-floor bedroom for his stay. The next morning he arrived at the breakfast table looking very tired and pale, and after hastily eating went directly to his room, packed his bags and left, refusing to stay in the house another minute. He mumbled something about "seeing George" in the upstairs bedroom and went back home to Minneapolis.

The woman told us her mother and father continued living in the house and had several unnerving experiences, including one which badly frightened both of them. The woman said her mother was upstairs and her father was in the basement. They both heard a loud crashing noise from the staircase as if someone was falling down the stairs. Each of her parents thought it was the other and rushed to see what had happened, but they found nothing.

Spirits often come to the aid of loved ones in times of extreme happiness or emotional crises. A 37-year-old Lincoln woman told us she had experienced visitations in both situations.

The woman had been very close to both of her grandmothers, who had died four years apart. She and her husband had wanted children desperately for several years and their failure to have a baby had been very stressful to them. Finally, the woman became pregnant and on the day her daughter was born both of her grandmothers visited her in the hospital room. "They were above me looking down and they both smiled at me. I smiled back and said 'It's a girl' and they vanished. I was very happy that they knew she had been born." No, the visitation had not been drug-induced, it had been a natural

childbirth early that morning, this incident occurred in the evening.

The second incident happened about two and one-half years later. The woman told me "I was going through a miscarriage. The doctor said it was only a matter of time, there was nothing more he could do. That evening I put my daughter to bed, then prayed for the soul of my unborn baby so it could go to heaven. I was sitting in the living room when I saw a cloud of mist come down from the ceiling. At first it scared me, but I just sat there and watched and I realized the mist was becoming my grandma. She stood there across the room and I stood up to go to her, but she put her hands up to stop me. When I stopped she put her arms out toward me, like she was going to welcome me to her, then she pulled her arms around herself and vanished. I cried, but I knew she had come for my baby. The next day I went to the doctor and I did have a miscarriage."

Most children, at one time or another, tell their parents that ghosts visit them at night and the parents usually tell them they are just imagining those experiences. Often they are not.

For instance, another Lincoln woman reported that their family moved from one house to another several years ago when her son was five years old. Shortly after they became settled in their new home, the boy began telling her about a man that visited him in his room at night. The boy reported nightly visits from his friend for a period of about six weeks. She said her son did not appear to be especially frightened, so she passed his reports off as being merely his imagination and told him he was probably dreaming.

At about two o'clock one morning she and her husband were awakened by their son's loud scream. They jumped from their bed and rushed down the hallway to his room. As she was running, the woman saw movement and a "sort of bluish-gray haze" in their living room at the end of the hallway. The boy was sitting up in his bed and said that he'd awakened and seen the man leaning over him, their faces only inches apart. The boy said it scared him but it was "OK now."

The woman asked if the boy wanted to sleep with her and his dad the rest of the night, but the youngster replied he wasn't afraid anymore, and told her that the man had said he was going away and just wanted to say "good-bye" because he wouldn't be back. The woman said her son never mentioned seeing the man again.

Are ghosts attracted to sleeping people? Many people have reported being awakened in the middle of the night, like the five-year-old just mentioned, to see a ghostly figure leaning over their bed.

A woman who lives in northwest Omaha reported an incident that occurred in an attic bedroom in her home that was used only as a storage area except when company came. She said a sorority sister visited her in June of 1984 and was asleep in the upstairs bedroom when she suddenly awakened in the middle of the night to see the ghostly image of an elderly man leaning over her bed. The woman screamed and ran downstairs. She spent the rest of the night tossing and turning on the couch on the first floor. The next morning both women cautiously crept up the stairs to retrieve the visitor's luggage. The woman's jeans and sweat shirt, which had been left on a rocker near the bed, had been thrown into an open suitcase on a chest beneath a window.

The visiting woman checked into a nearby motel for the remainder of her stay. In talking with older neighbors in the area it was learned that an elderly man had lived in the house for several years during the 1960s until his health failed, and had then been moved to a nursing home where he died there a few months later.

A young family who lives in a beautiful 1920s-vintage two-story house in a small town near Lincoln reported ongoing problems with a female ghost. This particular spirit had been seen many times

in several areas of the house, and was often seen standing looking out of a living room window. There had been a series of occurrences over a period of several months, two of which were more dramatic than what had become "normal" sightings.

One incident occurred when the woman who lives in the house had an argument with the spirit. She had become tired of continually finding kitchen cupboard doors standing open and drawers pulled out. She yelled at the spirit and told her to "just go away!" Seconds later there was a crash from a china cabinet in the dining room. The woman found that a ceramic pitcher and the shelf that had supported it uneventfully for several months inside the cabinet had suddenly fallen, possibly the angry spirit's way of having the last word.

The second occurred when a friend of the family was sitting in the living room waiting to go somewhere with the man who lives there. He said he heard the fireplace tools in a stand on the hearth were rattling and when he looked at them they slowly turned and

several seconds later fell over, seemingly of their own volition. The man, who had been told of other strange things that had happened there, immediately left the house and refused to go back inside.

We believe this particular spirit was strongly connected with the house, rather than the young family who live there. After the spirit was released the house returned to normal and the family reports no further unexplained paranormal incidents have occurred.

I don't know how many times people have asked me, "Do people really still see ghosts? Do these things really happen right here in Nebraska...in Lincoln?" The answer is "yes" to all of those questions and many more. They happened yesterday, are happening today, and I am sure they will happen again tomorrow.

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Tom Keith is a regional editor for *NEBRASKAland* magazine, and former Director of Investigations for the Center.

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### ***Ghosts: Menacing...from page 11***

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total being, is the highest level. In between are levels of souls and progressions.

It is only human nature to be instinctively frightened by a "presence" in your home. But how you deal with the entity is entirely up to you. You can choose to continue being afraid and allowing the spirit to control your life and home, or you can choose to take charge, recognize the spirit for what it is and obtain help in releasing

it. Both you and the trapped spirit will benefit from its release.

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Linda Keith has been involved in the areas of psychic awareness and parapsychology for many years, and is an experienced investigator of ghost and paranormal activity. She's currently with the Parapsychological Studies Institute of Lincoln.

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### ***Editor's Notes...from page 26***

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checked things out. I find it hard to understand this attitude after the Gerald Anderson affair (Though I'm not claiming the cases are direct parallels.). Did Hopkins check out the claims of spreading Napolitano's unlisted number? What about the things that Hopkins admitted he didn't check out at the October 1992 meeting?

I thought the critique raised questions about the handling of the case, but wasn't sufficient to prove it a hoax. Hopkins rebuttal was far more disturbing, and I felt it showed the need for concern as much as the critique itself did. Details given during the conversations while writing this further confirmed the feeling. Like Hopkins' unreleased evidence, you cannot evaluate this. Hopefully a more detailed account from either side of the issue will come out and clear up the remaining doubts.

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1: A legitimate weakness of the critique is that it did not detail what these were (though Hopkins does not contest the point, and knew of them), I'm told because of the length of what they already had. Srefula said she had told them that she was in the living room waiting for her husband to come home when the abduction took place, not in bed with him as in Hopkins account. He also pointed out that when Napolitano showed him a picture of one of the security men, he was much younger than she had described to him.

2: If one assumes that Hopkins is referring to the critique in his list, Hansen identifies 14 factual errors in Hopkins article. Hopkins wording is a bit vague, but the article is supposedly about the critique, he gives no other references, and talks about "publishing" errors, so it is not clear where else these errors would be.

3: Hopkins also invokes the "witness-limiting factor"—that often normally busy routes are for some reason clear when the witness sees a UFO, suggesting that this is due to the intervention of the aliens. Given the witnesses on the Brooklyn Bridge—or for that matter the thousands of potential witnesses in surrounding buildings—I find this questionable.

4: My source tells me that for a time at the '92 MUFON symposium, Napolitano was wearing a badge with her name on it, though it was crossed out and changed to Cortile by the time she went on stage. The photos of her on the cover and inside the September 1992 MUFON UFO Journal seem to show that it had been changed. These clear photos of her appeared the same month that Moseley published the items in question.

5: Hopkins advises "Nor can we let our solemn work squeeze out the natural humor of life. Lighten up, George..." and "...take a deep breath, smile, and have a little fun." Lest Hopkins or readers be too concerned for his welfare, I'll point out that he has been in good spirits, and evidently quite lighthearted about Hopkins' article. My own impression is that he's less monomaniacal about this case than Hopkins is about him being that way.

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### ***Book Reviews...from page 29***

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The author's are complimented on the excellent research in writing the book. It is thorough and precise. The book is simply written and laid out in an open, unbiased manner, yet detailed so that anyone could comprehend and understand, especially a child or a beginner to metaphysical ideas. In reading the book one feels a strong kinship with the authors.

As far as for Children, I would grade the book at the top of the

list. There is a lot of good basic information that would make it a super book that parents could share without getting the child confused. The parent could follow the child along with the exercises in a fun sort of way.

In reading the book, one has the thought what a wonderful, marvelous world this would be if every child had the opportunity to learn, explore and drill as outlined in the book *ESP For Kids*.



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# Ghosts: Menacing Apparitions Or Lost Souls?

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by Linda Keith

We've all been alone at night at one time or another and had the uneasy feeling of not really being alone. Most of the time we chalk it up to just having a very active imagination. The spooky movies we saw as kids and the ghost stories we told around the campfire spring to the surface and we come down with a good case of the willies. If we get real brave and investigate that "thing that goes bump in the night" it usually turns out to be the wind knocking a tree branch against the house or something equally as easy to explain.

But what happens when an explanation isn't that easy to find? Is it still just imagination or something else? From my own experiences I know that the wind doesn't turn radiators on full blast in the middle of summer. I'm also hard pressed to find a normal explanation for waking up one morning to find money scattered over our living room floor weeks after it disappeared from my husband's wallet. Several people witnessed these occurrences so I seriously doubt if all of us could imagine exactly the same thing at the same time.

My husband, Tom, and I have met many people who have had similar experiences in their homes with objects that disappeared and then reappeared in strange places. We've talked to many other people who have reported seeing figures who appear totally normal and then vanish before their eyes.

When trying to explain these strange occurrences we describe what we've seen or felt as ghosts, apparitions, entities, demons or poltergeists. Do these terms all refer to the same type of phenomenon?

According to my sister, Janice Hayes, a nationally known psychic who has worked with ghostly phenomena for more than 20 years, a ghost or apparition is the energy of a person who has died and is somehow able to manifest itself into an unearthly image we can actually see. "However, most people who are dead don't present themselves in that apparition form so I call them entities. They are souls who are just not manifesting themselves as ghosts."

"A demon is an extremely evil, negative energy that has always been evil and always will be evil. It is a very strong negative entity that is neither progressing on through its own cycle or leaving the plane that it's in. It has no desire to do anything other than be nasty and evil."

"The term poltergeist translates into 'noisy ghost' but usually a poltergeist is not actually a ghost or entity, but simply a lot of psychic energy that happens around a young, usually prepubescent or early pubescent, child. It is basically a psychic phenomenon rather than a ghostly phenomenon."

"Young people in their early teens produce tremendous amounts of energy when they begin awakening sexually. Some kids throw out a great deal of energy and they don't even know they are doing it. That's when things fly across the room. It's not an 'alive thing' that's causing the disturbance, it's merely a build up of strong psychic energy. If you can calm down the child or redirect his energies, the activity stops because the child's strong energy is then channeled in another direction. However, strong psychic activity can very well attract a ghost or spirit to the child because they are at-

tracted to strong energies."

There are instances of people encountering demons and poltergeist activity but, generally, most paranormal experiences of this type involve ghostly apparitions or unseen entities, so it's very important to understand how our reactions and emotions affect the ghost or entity we encounter.

When we're confronted with something we can't explain our first reaction is usually fear, which is a totally instinctive and normal response to a startling situation, but according to Janice our fear can actually attract a ghost. "Fear is a very strong energy that puts out a powerful 'zap.' Fear attracts entities or ghosts because they see it as a bolt of energy. This flash of energy draws and holds them because it's something they can relate to."

"Earthbound spirits are attracted by our energy but we don't normally put out loving energy to them; when we do encounter them, we put out fear energy. They recognize all types of strong energy and identify it as a lifeline; consequently our first reaction is fear, so they are attracted to that strong fear energy. Love also attracts, but it does not bind them."

"Fear, because you keep pumping it out, is an energy that binds whatever you fear to you, that's just the nature of fear. For instance, if you are afraid of rattlesnakes, on an energy level you are bound to them and you can't experience rattlesnakes as the free creatures they are. Because you are bound by your fear, sending fear to an entity binds it to you, just like you are bound to your fear of rattlesnakes."

So, why are these spirits hanging around? Are they here to harm us in some way or are they lost souls who have, for whatever reason, gotten stuck here on the earthly plane? According to Janice some souls get "stuck" here because their bodies suddenly died and they just do not realize, or refuse to believe, they are no longer living. Others have become so attached to an earthly object, such as a house they loved very much, they can't bear to leave it. Obviously we don't understand all the reasons for a ghost to haunt an area but these seem to be the most frequent causes for spirits remaining earthbound.

Some of these ghosts can be evil. As Janice explains, "When mean, nasty, evil people die and go to the other side they are no different than when they were here. They're still mean and nasty, but the harm they can do is truly minimal, the most they can do is startle and frighten you."

"Most ghosts are just lost souls who have somehow gotten trapped on the earth plane. However, sometimes the presence of someone who has passed over will appear to a loved one in a time of crisis and then never be seen again. Sort of like they dropped in from New Jersey for a visit then went back home. So, not all ghosts are lost souls, some of them do return to pass on specific messages for other purposes."

"Many souls choose to work with the earth and its people. When they come to assist, they present themselves in a very gentle manner, such as through channeling, so as not to frighten us. Rather than being lost, these souls are here for a specific purpose."

It is important to remember that there is a hierarchy of souls. We, as residents of earth, are on the first level, while God, the one

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*Continued on page 10*

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# HAUNTED NEBRASKA

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by Warren H. Spencer

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## Anecdotal Evidence

*Excerpted from "Haunted," in the November 1972 NEBRASKAland.*

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Stories of strange happenings, weird sightings, and unexplainable encounters have been told throughout recorded history. It seems reasonable, then, to suppose that such things plagued even the most primitive man, possibly offering some explanation for "cultist" rites and what our contemporaries frequently label as pagan rituals. In the comparatively simple minds of early men, things that were not easily understood prompted attribution of objects and incidents to godly powers. The sun appeared and disappeared, and since man knew not how, he worshiped the god of the sun. The wind rustled his hair and the grass and trees around him, and man knew not how or why so he prayed to the wind. The list might have gone on forever, but inquisitiveness led to discovery, and discovery led to explanations for many such phenomena. So, modern man has become so conscious of facts that little room remains to contemplate worlds outside his own. Stories of ghosts and poltergeists frequently are shunted off as something for children to lose sleep over and to outgrow with adulthood. Some, though, still wonder about the mysterious world of the unknown, and they study with the care and depth of any scientist, while the rest of us sit and wonder and conjure from the darkest corners of our minds.

James Conway was an Irishman who lived near Alexandria. And if the stories of Irishmen in the New World are to be believed, he was the stereotype of the "live-for-life" variety. One evening in 1878, Conway was returning from Alexandria after what some said was an evening of heavy drinking. Not far from his home, he presumably careened across the road when a runaway team and wagon bore down on him. Unable to get out of the way, the southeast Nebraskan was impaled on the wagon tongue. Bizarre deaths frequently foster bizarre stories, and Conway's was no exception. Even after he was laid to rest atop a hill near his home, reports of his ghost being seen in the area sprang up from time to time. They really got

going some time later, though, when the unmarked body of Mrs. Conway was found lying under a large oak tree near the railroad. Mrs. Conway was buried next to her husband and a tombstone, which has since toppled, was erected to mark the spot.

Since the Conways had no other family, their home became a meeting place for some of the neighborhood's young men. And the stories continued to grow. One told of a headless man who emerged from the house each evening at sundown carrying a basket on his shoulder. And, it was said that Mrs. Conway was seen sitting, cloaked in white, under the oak tree where her body had been found several years earlier. As time passed, the stories continued and the whole incident was an object of neighborhood curiosity, until the cabin was dismantled and moved about half a mile down Sandy Creek where it was pressed into use as a farm outbuilding.

Was the headless man the spirit of James Conway returned from the grave? Nothing in the story of his death would give any hint as to why the head was missing. And a relative, on hearing the stories, dismissed them as tales of men who as youngsters had seen him cart feed from the building to his cattle. On the other hand, how does one account for the apparition of Mrs. Conway sitting under the oak tree? The possibility of imaginations running away with rational minds indeed seems the most plausible explanation. Or, perhaps, pranksters simply were giving life to the stories circulating through the area. Or, just maybe, Conway and his wife did haunt the building and the countryside, and no amount of hunting for an explanation will prove otherwise.

It seems that the validity of many such instances is never questioned one way or the other. Ghost stories, after all, are for dark verandas on windy, cloudy nights, and are not to be believed in the harsh light of day. 'Witness' statements are not taken, and little or no investigation follows the origination of such tales. Instead, the site is carefully avoided except by boys who sneak close on a dare, and the whole incident is dismissed. The world goes on and the ghost is forgotten until it comes time to tell the tale once more and for oldsters to quiet the fears of their young by dismissing it once again. But there are some things that even adults do not know.

"A few miles north of Stockville is a site about which they used to tell some weird tales, among which was that at night blood would drip from the rafters of a house (which I believe is gone now), and it was said that if one would stay in the house all night, the owner would give it to them," says Boyd Perkin of North Platte.

"You might be inclined to laugh at such stories stories if you saw the house in the bright daylight, but passing by in the the dark night when you considered the weed-grown canyons where the house was located, it seemed an altogether different matter.

"Years ago, I went with a friend to our county fair in Stockville. Lucky ones were able to go in cars as some of the other high school students did, and they swished by us, but I went with a man who ran our restaurant and considered myself lucky that I could go at all, even with a team and buggy.

"It was slow traveling, and we were late getting home. As we passed the cemetery north of Stockville not far from our haunted house, a bright light suddenly flashed over a grave.

"'What's that?' I asked of my friend who was driving.

"'Spirits!' he replied, adding: 'I can call them up anytime.'

"'Call up another one?' I asked him.

"'No, that would be materializing,' he answered.

"'Woods, have you been drinking?' I asked my companion while trying to show my lack of fear. But I don't remember that he had been, and to this day I'm not sure that it wasn't a spirit in the cemetery north of Stockville."

Mr. Perkin's recollection of past "ghost stories" is much the



same as those of most of the population. Anything as trivial as a spirit moving about amongst the living makes for a good story and that is about all. Some details are remembered, but most are forgotten if, indeed, they were ever known. What remains is an amusement for stormy nights and a tale never to be taken completely seriously.

A riverboat captain in the days of Brownville's heavy association with the Missouri, Benson Bailey and his wife lived in a period brick structure on Main Street. As the story goes, a next door neighbor took a liking to Captain Bailey, but he paid no attention to her. Then his wife took sick and died—ostensibly as a result of poison administered by the neighbor. Even after his wife's death, though, Bailey continued to ignore the neighbor's advances. Then, one evening, he too was found dead. Propped against the door on a second-floor bedroom, Captain Bailey had fallen victim to unrequi-

ted love and a healthy dose of poison.

Captain Bailey's spirit wasn't as easy to put to rest as had been his body, though. And to this day, stories are told of how the door against which he was found did strange things, standing open when it was known to have been closed and swinging back and forth as though under its own power.

And so they go. Few communities in Nebraska are without a ghost or two—at least as far as local legend goes. Most are viewed only by youngsters or an occasional animal that will not go near a building. But it is a rare individual who gives credence to the supernatural, even though he may be right, because the rest of us are just too eager or too frightened to recognize something that we in no way understand.

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### *From The Director...from page 1*

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transcended by some means apparent to us yet the mechanisms involved are not understood by us in the least. Of the natural being made the supernatural. The boundaries of the known being stretched a bit. I think that a good question to ask yourselves is not what are ghosts, but why? Why are ghosts?

While I have not seen a ghost, I have taken reports from people who I regard as being credible and sincere who report having seen a ghost. As Fortean we are presented with reports of interactions with the unknown from all over the world. After we individually work through the who's, what's, when's and where's, eventually we have to go to the why's. If people are seeing ghosts, why?

You might ask me if I believe in ghosts. I would answer that question by saying that laying on the floor in front of the television set that night in 1964, in a very comfortable environment surrounded by my family, I came face to face with the unknown. I know the viewing of that purported apparition changed me, but I cannot tell you why she appeared in that hallway, or even why the television camera(s) were able to capture her image for viewing by millions of the television audience.

Is there a yearning within us for something that lies "beyond the veil"? Does the idea of ghosts somehow buffer us from the inevitability of death? That some part of ourselves may continue to exist after the physical death occurs that we all face? The famous rock singer/performer Jim Morrison is said to have made a statement to the effect that "no one here gets out alive." Maybe, just maybe the phenomenon of ghosts offers at least the idea that we are "more" than just a physical body. Perhaps some aspect of us does indeed "get out of here alive."

But all this conjecture of mine wouldn't mean a hoot if you are up late at night and hear a noise that you can't readily identify. Or if there is a flicker of something just beyond your peripheral vision and you turn your head quickly, but it's gone. Or if the unexplainable involves you. Let me give you an example.

#### **Ghost(s) In the Frame Shop, I Think**

Jim Donoho was the master frame builder for the Land & Sky Waterbed store, which originated in Lincoln years ago. The store moved to a location at 1325 O St., in the building that formerly housed a business called Cheaper Drugs on the first floor, with a "hotel" on the upper floors of the same building. I use the term "hotel" tentatively, because it was if anything a place that had seen better years, many years ago. Rooms for rent for the day or for the week. Constant turnover for tenants.

The waterbed frame shop run by Jim Donoho was in the basement of the building, with the retail operation on the first floor. Jim

was really good at his woodworking craft, and turned out some one-of-a-kind waterbed frames that were as much pieces of art as they were functional. One day while I was working on the sales floor, Jim was working in the frame shop below turning out some wooden pieces on a lathe for a four-poster waterbed frame. After finishing the lathe work, he sanded the wooden pieces, cleaned them off and then put on a coat of varnish or stain. After placing the pieces on the drying rack, Jim went off to have some coffee. After returning and going back downstairs to the frame shop, he came up about twenty minutes later with a knowing, conspiratorial kind of smirk on his face. He told me that he had put some varnish on some wooden frame pieces, gone for coffee and upon returning couldn't find them. He said they weren't to be found anywhere in the frame shop.

#### **Enough's Enough—Give Me Those Frame Pieces**

He laughed heartily and said that we had really pulled one over on him, but that he wanted to get back to work. So, could we please hand over the missing frame pieces and he would do just that. I protested that I hadn't touched them, and I didn't know what he was talking about. I accused him of getting a little too much of the varnish fumes in his head and imagining that he had done the pieces when perhaps he hadn't. My explanation didn't sit well with Jim. I think it was only my calm, face-to-face assurances of innocence that partially convinced Jim that I was telling the truth. Or at least convinced Jim that he wasn't going to get me to admit that I had something to do with the disappearance of the wooden items. Which I hadn't. Honest.

About a week or so later, Jim Donoho came storming up the steps grinning from ear to ear and triumphantly exclaimed that the wooden components were back. The implication was of course that I had indeed hidden the wooden parts in a secure hiding place, and after getting him to believe my protestations of innocence, I had put them back on the drying rack. There was nothing I could say that would convince him that I had nothing to do with the mysterious vanishing wooden components. He never quite believed me when I said that I hadn't touched those wooden frame components.

Jim, I know you didn't believe me when I said that I didn't hide them, or that I had no part in their disappearance and reappearance. Well, I didn't have anything to do with them. Period. I don't know who or what did.

So you as the reader of this article may ask me if I believe in ghosts. If Jim was telling the truth, and not pulling my leg, then I believe! Because like the late, great mythologist Joseph Campbell said, "I don't need faith, because I have experience!"

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# A Critique Of The "Linda" UFO Abduction Case

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by Joseph J. Stefula, Richard D. Butler, George P. Hansen

*Privately distributed as "A Critique of Budd Hopkins' Case of the UFO Abduction of Linda Napolitano", this has appeared on computer bulletin boards, in newsletters, and foreign publications. It is dated Jan. 8, 1993.*

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Budd Hopkins is the person most responsible for drawing attention to the problem of the extraterrestrial (ET) abduction experience. His efforts have been instrumental in stimulating both media attention and scientific research devoted to the problem. He has written two popular books (*Missing Time*, 1981, *Intruders*, 1987), established the Intruders Foundation, and has made innumerable appearances at conferences and in the media.

Although Hopkins is neither a trained therapist, an academic, nor a scientist, he has involved such people in his work. John E. Mack, M.D., a Pulitzer Prize winner and former head of the psychiatry department at Harvard Medical School, has praised Hopkins' work and acknowledged his indebtedness to him (Mack, 1992a, 1992b). Hopkins has collaborated with university professors in co-authoring an article in the book *Unusual Personal Experiences* (1992), which was sent to 100,000 mental health professionals. He has testified as an expert witness at a hearing regarding the medical competence of a physician who claims to have been abducted (McKenna, 1992). Because of such strong endorsements and impressive affiliations, and because of his untiring work on behalf of abductees, Hopkins has become the single most visible figure in the UFO abduction field. His contributions, positive or negative, will be quickly noticed by those inside and outside ufology.

Last year, Hopkins made a number of public presentations about a spectacular UFO abduction case occurring in November 1989 and having multiple witnesses. The primary abductee was Linda Napolitano, a woman living on the 12th floor of a high-rise apartment building in lower Manhattan (New York City). [Hopkins has previously used the pseudonym "Linda Cortile" in this case] It is claimed that three witnesses in a car two blocks away observed Linda and three ET aliens emerge from a window and ascend into a craft. Further it is claimed that a woman driving across the Brooklyn Bridge also saw the event.

The case has generated enormous interest and drawn international attention. It has been discussed in the *Wall Street Journal* (Jefferson, 1992), *Omni* (Baskin, 1992), *Paris Match* (De Brosses, 1992), the *New York Times* (Sontag, 1992), and Hopkins and Napolitano have appeared on the television show *Inside Edition*. The *MUFON UFO Journal* labeled it "The Abduction Case of the Century" (Stacy, 1992, p. 9). Even the technical magazine *ADVANCE for Radiologic Science Professionals* carried a discussion of Linda's nasal implant (Hatfield, 1992). We should expect continuing coverage of the affair not only in the UFO press but also in the major media.

In a short article previewing his 1992 MUFON symposium

presentation, he wrote: "I will be presenting what I believe to be the most important case for establishing the objective reality of UFO abductions that I have yet encountered" (Hopkins, 1992, p. 20). During his lecture at the symposium he stated: "This is probably the most important case I've ever run into in my life" (tape recorded, July 1992). In his abstract for the Massachusetts Institute of Technology Abduction Study Conference held in June 1992 he wrote: "The importance of this case is virtually immeasurable, as it powerfully supports both the objective reality of UFO abductions and the accuracy of regressive hypnosis as employed with this abductee." Because of Hopkins' renown, and because of his evaluation, this case warrants our careful scrutiny.

## The Authors' Involvement

The first two authors had learned of the case before Hopkins had spoken publicly of it, and they decided to monitor its progress. They regularly briefed the third author as their investigation progressed. As the affair became publicized, all three became concerned about the long term effect it might have on abduction research.

For several years Richard Butler attended Hopkins' informal meetings organized for abductees and abduction researchers. Butler became familiar with the case during those meetings, and he invited Stefula to a gathering in early October 1991. At the meeting, Hopkins outlined the case, and afterward, Stefula had a chance to chat with Linda about her experiences. Butler and Stefula gave Linda their telephone numbers. She was advised that if she needed any assistance she could contact them. Stefula told her that he had numerous contacts in federal and state law enforcement agencies that could be of aid to her. The same information was provided to Hopkins.

On January 28, 1992, Linda requested a meeting with Richard Butler, and on February 1, 1992, Linda, Stefula and Butler met in New York City, and Linda provided additional details about her experiences (described below). During that meeting, she asked them not to inform Hopkins of their discussions. At the 1992 MUFON convention in Albuquerque, New Mexico in July, both Hopkins and Linda appeared on the podium and presented the case. Stefula attended the convention and heard the talk, and disturbing questions arose. Some of the statements directly contradicted what Linda had earlier told Stefula and Butler. We contacted Hopkins in an attempt to resolve these matters, but he declined to meet with us, saying that he didn't want to discuss the case until his book manuscript was submitted. Despite his initial reluctance, eventually a meeting was arranged on October 3, 1992 at Hopkins' home, and a few more details then emerged.

## Summary Of Case

In order to compile this summary of alleged events, we have relied upon Hopkins' and Linda's talks from the podium of the 1992 MUFON symposium, on our interviews with Linda, on Hopkins' talk at the Portsmouth, New Hampshire UFO conference, September 13, 1992, and Hopkins' two five-page articles in the September and December issues of the *MUFON UFO Journal*.



In April 1989 Hopkins received a letter from Linda Napolitano, a resident of New York City. Linda wrote that she had begun reading his book *Intruders* and had remembered that 13 years earlier she had detected a bump next to her nose. It was examined by a physician who insisted that she had undergone nasal surgery. Linda claimed that she never had such surgery, and she even checked with her mother, who confirmed that impression.

Hopkins took an interest in the case because there was a potential for medical evidence and because Linda lived relatively close to Hopkins, which facilitated their meeting. Linda visited Hopkins and discussed her past experiences with him. She recalled some pertinent earlier events in her life but believed that she was no longer directly involved with any abduction phenomena. Linda then began attending meetings of Hopkins' support group for abductees.

On November 30, 1989, Linda called Hopkins and reported that she had been abducted during the early morning hours of that day, and she provided some details. A few days later, she underwent regressive hypnosis, and Linda remembered floating out of her apartment window, 12 stories above the ground. She recalled ascending in a bluish-white beam of light into a craft which was hovering over the building.

#### Richard and Dan

Over a year later (February 1991), Hopkins received a letter signed with the first names, Richard and Dan. (We have no hard evidence that "Richard" and "Dan" actually exist. In order to avoid overburdening the reader, we will typically omit the word "alleged" when mentioning them.) The letter claimed that the two were police officers who were under cover in a car beneath the elevated FDR Drive between 3:00 and 3:30 a.m. in late November 1989. Above a high-rise apartment building, they observed a large, bright reddish-orange object with green lights around its side. They wrote that they saw a woman and several strange figures float out a window and up into the object. Richard and Dan said that they had come across Hopkins' name and decided to write to him. They went on to say that they were extremely concerned about her well being, wanted to locate the woman, talk to her, and be assured that she was alive and safe. The two also mentioned that they could identify the building and window from which she emerged.

After receiving the letter, Hopkins promptly called Linda and told her that she might expect a visit from two policemen. A few days later, Linda telephoned Hopkins to tell him that she had been visited by Richard and Dan. When they had knocked on her door, introducing themselves as police officers, she was not too surprised because she reports that police frequently canvass her apartment complex looking for witnesses to crimes. Even with Hopkins' prior call, she did not expect Richard and Dan to actually appear. After they arrived and entered her home, there was an emotional greeting, and they expressed relief that she was alive. However, Richard and Dan were disinclined to meet with or talk to Hopkins, despite the fact that they had written him earlier and despite Linda's entreaties to do so. Richard asked Linda if it was acceptable for them to write out an account of their experience and then read it into a tape recorder. She agreed, and a couple weeks later Hopkins received a tape recording from Richard describing their experience.

Some time thereafter, Hopkins received a letter from Dan giving a bit more information. The letter reported that Richard had taken a leave of absence because the close encounter had been so emotionally traumatic. Dan also mentioned that Richard secretly watched Linda. (This information is from Hopkins' oral presentation at the 1992 MUFON symposium in Albuquerque. At the Portsmouth, New Hampshire conference, Hopkins said that he had received a letter from Richard saying that Dan was forced to take a leave of absence. It is not clear if Hopkins misspoke at some point, or

whether both individuals took leaves of absence.)

Hopkins received another letter from Dan which said that he and Richard were not really police officers but actually security officers who had been driving a VIP to a helicopter pad in lower Manhattan when the sighting occurred. The letter claimed that their car stalled, and Richard had pushed it, parking it beneath the FDR Drive. According to Dan, the VIP had also witnessed the abduction event and had become hysterical.

#### The Kidnappings

Linda claimed that in April of 1991 she encountered Richard on the street near her apartment. She was asked to get into a car that Dan was driving, but she refused. Richard picked her up and, with some struggle, forced her into the vehicle. Linda reported that she was driven around for 3 1/2 hours, interrogated about the aliens, and asked whether she worked for the government. She also said that she was forced to remove her shoes so they could examine her feet to determine whether she was an ET alien (they later claimed that aliens lacked toes). Linda did remember another car being involved with the kidnapping, and under hypnotic regression she recalled the license plate number of that car, as well as part of the number of the car in which she rode. Hopkins reports that the numbers have been traced to particular "agencies" (he gave no further details).

At the MUFON symposium, Linda was asked if she had reported the kidnapping to the police. She said that she had not and went on to say that the kidnapping was legal because it had to do with national security.

In conversations with Butler in early 1992, Linda had expressed concerns about her personal safety. A meeting was arranged with Stefula because of his background in law enforcement. During the afternoon and early evening of February 1, the three met in New York City, and Linda described further details of the kidnappings.

She reported that on the morning of October 15, 1991, Dan accosted her on the street and pulled her into a red Jaguar sports car. Linda happened to be carrying a tape recorder and was able to surreptitiously record a few minutes of Dan's questioning, but he soon discovered and confiscated it. Dan drove to a beach house on the shore of Long Island. There he demanded that Linda remove her clothes and put on a white nightgown, similar to the one she wore the night of the abduction. He said he wanted to have sex with her. She refused but then agreed to put on the nightgown over her clothes. Once she did, Dan dropped to his knees and started to talk incoherently about her being the "Lady of the Sands." She fled the beach house, but Dan caught her on the beach and bent her arm behind her. He placed two fingers on the back of her neck, leading Linda to believe that it was a gun. He then forced her into the water and pushed her head under twice. He continued to rave incoherently, and as her head was being pushed under for the third time, she believed that she would not come up again. Then a "force" hit Dan and knocked him back onto the beach. She started to run but heard a sound like a gun being cocked. She looked back and saw Dan taking a picture of her (Linda mentioned that pictures from the beach were eventually sent to Hopkins). She continued running, but Richard appeared beside her, seemingly out of nowhere. He stopped her and convinced her to return to the beach house and told her that he would control Dan by giving him a Mickey Finn. She agreed. Once inside, Richard put Dan in the shower to wash off the mud and sand from the beach. This gave Linda a chance to search the premises; she recovered her cassette tape and discovered stationery bearing a Central Intelligence Agency letterhead.

In a brief conversation on October 3, 1992, Hopkins told Hansen that Linda came to him shortly after she arrived back in Manhattan after the kidnapping. She was disheveled, had sand in her hair, and was traumatized by the experience.

### Further Contacts with Richard and Dan

During the February 1 meeting with Butler and Stefula, Linda reported that she had met Richard outside a Manhattan bank on November 21, 1991. He told her of Dan's deteriorating mental condition. During the Christmas season, Linda received a card and a three page letter from Dan (dated 12/14/91). The letter bore a United Nations stamp and postmark (the UN building in New York has a post office which anyone can use). Dan wrote that he was in a mental institution and was kept sedated. He expressed a strong romantic interest in Linda. Some of his remarks suggested that he wanted to kidnap her, take her out of the country, and marry her; Linda seemed alarmed by this (she gave a copy of the letter to Stefula and Butler).

Linda also asserted that on December 15 and 16, 1991, one of the men had tried to make contact with her near the shopping area of the South Street Seaport. He was driving a large black sedan with Saudi Arabian United Nations license plates. During the first incident, to avoid him, Linda reported that she went into a shop. The second day a similar thing happened, and she stood next to some businessmen until he left the area.

### The Third Man

At the February 1 meeting, Linda mentioned that Hopkins had received a letter from "the third man" (the VIP), and she was able to repeat entire sentences from this letter, seemingly verbatim. It discussed ecological danger to the planet, and Linda indicated that aliens were involved in ending the Cold War. The letter ended with a warning to Hopkins to stop searching for "the third man" because it could potentially do harm to world peace.

Linda also related a few more details of her November 1989 abduction. She said that the men in the car had felt a strong vibration at the time of the sighting. Linda also claimed that in subsequent hypnotic regressions she recalled being on a beach with Dan, Richard, and the third man, and she thought somehow she was being used by the aliens to control the men. She communicated with the men telepathically and said that she felt that she had known Richard prior to the November 1989 abduction, and she suggested that they possibly had been abducted together previously. We also learned that the third man was actually Javier Perez de Cuellar, at that time Secretary General of the United Nations. Linda claimed that the various vehicles used in her kidnappings had been traced to several countries' missions at the UN.

At the Portsmouth, New Hampshire conference, Hopkins spoke of the third man saying: "I am trying to do what I can to shame this person to come forward."

### Witness on the Brooklyn Bridge

In the summer of 1991, a year and a half after the UFO abduction, Hopkins received a letter from a woman who is a retired telephone operator from Putnam County, New York (Hopkins has given this woman the pseudonym of Janet Kimble). Hopkins did not bother to open the letter, and in November 1991, he received another one from her marked on the outside "CONFIDENTIAL, RE: BROOKLYN BRIDGE." The odd outside marking and the fact that she had written *two* letters seem to have raised no suspicions in Hopkins' mind. The woman, a widow of about sixty, claimed to have been driving on the Brooklyn Bridge at 3:16 a.m., November 30, 1989. She reported that her car stopped and the lights went out. She too saw a large, brightly lit object over a building; in fact, the light was so bright that she was forced to shield her eyes, though she was over a quarter mile away. Nevertheless, she claimed to have observed four figures in fetal positions emerge from a window. The figures simultaneously uncurled and then moved up into the craft. Ms. Kimble was quite frightened by the event, and people in cars behind her were "running all around their cars with theirs [sic] hands on their heads,

screaming from horror and disbelief" (quoted in Hopkins, 1992d, p. 7). She wrote: "I have never traveled back to New York City after what I saw and I never will again, for any reason" (Hopkins, 1992d, p. 5). Despite her intense fear and all the commotion, she had the presence of mind to rummage through her purse to find her cigarette lighter to illuminate her watch in order to determine the time.

Hopkins has interviewed this woman in person and over the phone. The woman claimed to have obtained his name in a bookstore; she called the Manhattan directory assistance for his telephone number and then looked up his address in the Manhattan White Pages. She alleges that she was reticent about speaking of the incident and had only told her son, daughter, sister, and brother-in-law about the event.

### The Nasal X-ray

In November 1991 a doctor, whom Hopkins describes as "closely connected with Linda," took an X-ray of Linda's head because she knew about the story of the nasal implant and because Linda frequently spoke of the problem with her nose. The X-ray was not developed immediately. A few days later the doctor brought it to Linda but was very nervous and unwilling to discuss it. Linda took it to Hopkins, who showed it to a neurosurgeon friend of his. The neurosurgeon was astounded: a sizable, clearly non-natural object could be seen in the nasal area. Hopkins has shown a slide of the X-ray during his presentations, and the implant is strikingly apparent, even to a lay audience. The object has a shaft approximately 1/4 inch long with a curly-cue wire structure on each end.

### Other Unusual Aspects of the Case

During our meeting with Linda on February 1, she gave us additional miscellaneous details that might be pertinent. We were told that she believed that she was under surveillance and described a light silver-gray van that had parked near her apartment. She also claimed that she had once been a professional singer and the lead on a hit record, but she had lost her singing voice one day while in the shower. Linda mentioned that she was given to understand that her blood was quite unusual. A doctor had informed her that her red blood cells did not die, but instead they rejuvenated. She wondered whether this might be to an alien influence; some time later she attempted to locate the doctor but was unable to do so. Linda seemed to imply that she now believed that she was part alien or somehow worked with the aliens.

Linda also told us that she had an agreement with Budd Hopkins to split equally any profits from a book on the case.

### Initial Problems With The Case

There are a number of obvious but unanswered questions that raise immediate doubts about the credibility of the case.

The most serious problem is that the three alleged principal corroborating witnesses (Richard, Dan, and Perez de Cuellar) have not been interviewed face-to-face by Hopkins, although it has been over a year and a half since initial contact with Hopkins and over three years since the abduction.

Richard and Dan allegedly met with Linda and have written letters to Hopkins. Linda has a picture of Dan. Yet Dan and Richard refuse to speak directly with Hopkins. No hard evidence confirms that Richard and Dan even exist.

Though they initially expressed extreme concern over the well being of Linda, the alleged "Dan" and "Richard" waited more than a year before contacting Linda and Hopkins. Why? Furthermore, they contacted Hopkins before they visited Linda. How did this come about? After all, they knew the location of Linda's apartment, so it would seem that they would have had no reason to contact



Hopkins. Why did they bother with him at all?

The woman on the bridge said that before contacting Hopkins she only discussed the matter with her son, daughter, sister, and brother-in-law. Why didn't she contact other UFO investigators? Why only Hopkins? If there is some unclear reporting on this point and she did actually contact others, can such be verified? Has there been any investigation of this woman such as checking with her neighbors, friends, family, or previous employers? What is her background? Has she had any previous relationship with Linda? These questions have not been addressed, and thus the credibility of the only directly interviewed, corroborating, first hand witness remains in doubt.

Dan has spent time in a mental institution. Richard suffered extreme emotional distress, forcing him to take a leave of absence from his job. Assuming that these two people actually exist, one must now be careful in accepting their claims (even if offered in good faith). Despite their debilitating mental problems, at least one of them was allowed to drive a car with UN license plates. Are we really to believe that they returned to active duty in a sensitive position (presumably carrying firearms) and were given use of an official car?

Who was the doctor who took the X-rays? We are only told that this person is closely connected with Linda. Why isn't a formal report available? Given the alarming nature of the outcome, why wasn't there an immediate examination? Linda said that the doctor was "nervous" and didn't want to talk about the X-ray. It is not clear whether Hopkins has ever met this alleged doctor. Instead, Hopkins showed the X-ray to a friend of his. Some have speculated that Linda may have simply put some small object in her nose and had a friendly X-ray technician assist. We have seen no evidence to exclude this possibility.

Linda claims that she was kidnapped twice, nearly drowned, and further harassed. Yet she refuses to contact the police, even after Hopkins' urging. During the Feb. 1, 1992 meeting with Stefula and Butler, Linda asked if she had legal grounds to "shoot" Dan if he attempted another abduction of her by force. Stefula advised against it and recommended that she go to the police and make an official complaint. She declined. If she was afraid, why didn't her husband contact authorities? The most plausible reason is that if a report was filed, and her story proved false, she could be subject to criminal charges. Linda's failure here raises enormous questions of credibility.

### Our Investigation

Despite the numerous problems outlined above, we believed it worthwhile to gain additional information because so many people had contacted us with questions. On September 19, 1992, Stefula, Butler, and Hansen traveled to New York City in order to visit the site of the alleged abduction. We found that Linda's apartment complex has a large courtyard with guard house manned 24 hours a day. We talked with the security guard and his supervisor and asked if they had ever heard about a UFO encounter near the complex. They reported hearing nothing about one. We also asked if the police routinely enter the complex and undertake door-to-door canvassing in order to find witnesses to crimes. They said that this was a very rare practice. We obtained the phone number of the apartment manager and called him a few days later. He reported knowing nothing about the UFO sighting, nor had he heard anything about it from any of the approximately 1600 residents in the complex.

We also visited the site under the FDR drive where Richard and Dan purportedly parked their car. This was in a direct line of sight and nearly across the street from the loading dock of the New York Post. We spoke with an employee of the Post, who told us the dock was in use through most of the night. A few days later, we called the New York Post and spoke to the person who was the load-

ing dock manager in 1989. He told us that the dock is in use until 5:00 a.m. and that there are many trucks that come and go frequently during the early morning hours. The manager knew nothing of the UFO which supposedly appeared only a couple blocks away.

Also in September, a colleague of ours contacted the Downtown Heliport, on Pier Six on the East River of Manhattan. That is the only heliport on the east side of Manhattan between Linda's apartment and the lower tip of the island. Our colleague was informed that the normal hours of operation of the heliport are from 7:00 a.m. to 7:00 p.m. The Senior Airport Operations Agent researched the record and found that there were no helicopter movements on November 30, 1989 before normal hours. Our colleague was also told that about six months previously, the heliport authorities had been approached by a man in his fifties with white hair who had made a similar inquiry. That man had asked about a UFO that had crashed into the East River.

### The Meeting of October 3

On October 3, 1992, we met with Hopkins and his colleagues at his residence in Manhattan. Among those in attendance were David Jacobs, Walter H. Andrus, and Jerome Clark. During our meeting a number of questions were raised, and some of Hopkins' answers revealed a great deal about his investigations as well as the attitudes of Jacobs, Andrus, and Clark. Linda's statements also told us much.

We inquired if Hopkins had asked the guards of the apartment complex whether they had seen the UFO. He indicated that he had not done so. This is quite surprising, considering that the UFO was so bright that the woman on the bridge had to shield her eyes from it even though she was more than a quarter mile distant. One would have thought that Hopkins would have made inquiries of the guards considering the spectacular nature of the event.

We noted that Linda had claimed that police canvassing of her apartment complex was a common occurrence. We asked Hopkins if he had attempted to verify this with the guards or the building manager. He indicated that he did not feel it necessary. Although this is a minor point, it is one of the few directly checkable statements made by Linda, but Hopkins did not attempt to confirm it.

We asked about the weather on the night of the abduction. Amazingly, Hopkins told us that he didn't know the weather conditions for that period. This was perhaps one of the most revealing moments, and it gives great insight into Hopkins' capabilities as an investigator. If the weather had been foggy, rainy, or snowing, the visibility could have been greatly hampered, and the reliability of the testimony of the witnesses would need to be evaluated accordingly. Even the very first form in the *MUFON Field Investigator's Manual* requests information on weather conditions (Fowler, 1983, p. 30). We ourselves did check the weather and knew the conditions did not impede visibility. But the fact that Hopkins apparently had not bothered to obtain even this most basic investigatory information was illuminating. He claims to have much supporting evidence that he has not revealed to outsiders; however, because of Hopkins' demonstrated failure to check even the most rudimentary facts, we place absolutely no credence in his undisclosed "evidence."

During the discussions, Hopkins' partisans made allusions to other world figures involved in this event, though they did not give names. Hopkins' supporters, who had been given information denied to us, seemed to believe that there was a large motorcade that carried Perez de Cuellar and these other dignitaries in the early morning hours of November 30, 1989. At the meeting, we presented an outside expert consultant who for many years had served in dignitary protective services. He described the extensive preplanning required for moving officials and the massive coordination during the movements. Many people and networks would be alerted if there were any problems at all (such as a car stalling, or a delay in

passing checkpoints). His detailed presentation seemed to take Hopkins aback. The consultant listed several specialized terms used by the dignitary protective services and suggested that Hopkins ask Richard and Dan the meaning of those terms as a test of their knowledge, and thus credibility. As far as we know, Hopkins has failed to contact Richard and Dan about that matter.

During the beginning part of the October 3 meeting, Linda's husband answered a few questions (in a very quiet voice). He seemed to have difficulty with some of them, and Linda spoke up to "correct" his memory. He left the meeting very early, even though Linda was under considerable stress, and despite the fact that she was overheard asking him to stay by her side. His leaving early raised many questions in our minds.

Linda also responded to questions during the meeting. Early in the discussion, Hansen asked Linda's husband whether he was born and raised in the U.S. He replied that he had come to this country when he was 17. Linda promptly interjected that she knew why Hansen had asked that question. During a prior telephone conversation between Linda and Hansen, Linda had asserted that her husband was born and raised in New York. She acknowledged that she had previously deliberately misled Hansen.

Later in the meeting the question arose about a financial agreement between Linda and Hopkins. Stefula noted that Linda had told him that she and Hopkins had an agreement to split profits from a book. Hopkins denied that there was any such arrangement, and Linda then claimed that she had deliberately planted disinformation.

During the meeting, reports were heard from two psychologists. They concluded that Linda's intelligence was in the "average" range. One suggested that Linda would need the mind of a Bobby Fischer to plan and execute any hoax that could explain this case and that she was not capable of orchestrating such a massive, complex operation. Although these were supposedly professional opinions, we were not given the names of these psychologists.

Ms. Penelope Franklin also attended the meeting. She is a close colleague of Hopkins and the editor of *IF—The Bulletin of the Intruders Foundation*. Hopkins had previously informed us in writing that Ms. Franklin was a coinvestigator on the Napolitano case. In a conversation during a break in the meeting, Franklin asserted to Hansen that Linda was absolutely justified in lying about the case. This remarkable statement was also witnessed by Vincent Creevy, who happened to be standing between Franklin and Hansen.

Franklin's statement raises very troubling questions, especially given her prominence within Hopkins' circle of colleagues. Her statement appears to violate all norms of scientific integrity. We can only wonder whether Linda has been counseled to lie by Hopkins or his colleagues. Have other abductees been given similar advice? What kind of a social and ethical environment are Hopkins and Franklin creating for abductees? We also cannot help but wonder whether Hopkins and Franklin believe it appropriate for themselves to lie about the case. They owe the UFO research community an explanation for Franklin's statement. If such is not forthcoming, we simply cannot accept them as credible investigators.

### Hopkins' Reaction To Our Investigation

In concluding his *MUFON UFO Journal* paper, Hopkins wrote: "if rumors are true and there are officially sanctioned intelligence agents within the various UFO investigative networks, these people will also be mobilized to subvert the case from the inside, even before its full dimensions are made known to the public at large" (Hopkins, 1992c, p. 16). Hopkins apparently takes this idea quite seriously. After he learned of our investigation, he warned Butler that he suspected Butler and Stefula of being government agents and that he planned to inform others of his suspicions. A few weeks after our

October 3 meeting, he told people that he suspected Hansen of being a CIA agent. This was not an offhand remark made to a friend in an informal setting; rather this was asserted to a woman whom he did not know and who happened to attend one of his lectures (member of MUFON in New Jersey who feared future repercussions if her name was mentioned, personal communication, November 7, 1992).

### Possible Literary Basis For Elements Of The Story

This case is quite exotic, even for a UFO abduction. Government agents are involved, the UN Secretary General is a key witness, Linda was kidnapped in the interests of national security, concerns are expressed about world peace, the CIA is attempting to discredit the case, and the ETs helped end the Cold War. The story is truly marvelous, and one might wonder about its origin. We wish to draw the readers' attention to the science fiction novel, *Nighteyes*, by Garfield Reeves-Stevens. This work was first published in April 1989, a few months before Linda claimed to have been abducted from her apartment.

The experiences reported by Linda seem to be a composite of those of two characters in *Nighteyes*: Sarah and Wendy. The parallels are striking; some are listed in the table opposite. We have not bothered to include the similarities commonly reported in abduction experiences (e.g., implants, bodily examinations, probes, etc.). The parallels are sufficiently numerous to lead us to suspect that the novel served as the basis for Linda's story. We want to emphasize that the parallels are with discrete elements of the case and not with the storyline itself.

### The Reaction Of Ufology's Leadership

One of the most curious features of our investigation has been the reaction of several prominent leaders in ufology. Indeed, in the long run, this may turn out to be the most important part of the entire affair.

After the MUFON symposium in July, Stefula had several conversations with Walter Andrus, International Director of MUFON. Andrus told him that MUFON had no interest in publishing any material critical of this case even though they had published an article describing it as "The Abduction Case of the Century." This is a most surprising statement from a leader of an organization with purports to be scientific. Andrus's statements should raise questions about the legitimacy of MUFON's claims to use objective, scientific methods.

On September 14, 1992, Hopkins faxed Butler a letter saying that as a long-standing member of MUFON, he was issuing an "order" (his word). He "ordered" Stefula and Butler to stop their investigation of the case. We found this very curious, and we wondered how Hopkins, as a member of MUFON, could believe that it was in his power to issue such an "order." His letter seemed to reflect the mindset of a leader of a cult rather than that of an investigator searching for the truth.

For the meeting on October 3 in New York City, Hopkins flew in his close friend Jerome Clark from Minnesota. Under the sway of Hopkins, Clark strenuously urged that outsiders cease investigations, thus seemingly trying to reinforce Hopkins' earlier "order" (despite the fact that the case already had been reported in the *Wall Street Journal*, *Omni*, *Paris Match*, and the television show *Inside Edition*). Clark (1992a) later committed his position to writing, saying that this case may indeed involve a world political figure and have international consequences.

Andrus and Clark are arguably the two most influential figures in U.S. ufology. Andrus is International Director of the Mutual UFO Network (MUFON), and he organizes the largest annual conference



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## Similarities Between the Linda Napolitano Case and the Science Fiction Novel *Nighteyes*

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### Napolitano Case

Linda was abducted into a UFO hovering over her high-rise apartment building in New York City.

Dan and Richard initially claimed to have been on a stakeout and were involved in a UFO abduction in the early morning hours.

Linda was kidnapped and thrown into a car by Richard and Dan.

Linda claimed to have been under surveillance by someone in a van.

Dan is a security and intelligence agent.

Dan was hospitalized for emotional trauma.

During the kidnapping Dan took Linda to a safe house.

The safe house Linda visited was on the beach.

Before her kidnapping, Linda contacted Budd Hopkins about her abduction.

Budd Hopkins is a prominent UFO abduction researcher living in New York City and an author who has written books on the topic.

Linda and Dan were abducted at the same time and communicated with each other during their abductions.

Linda thought she "knew" Richard previously.

Dan expressed a romantic interest in Linda.

Dan and Richard felt considerable vibration during the close encounter.

Photographs of Linda were taken on the beach and sent to Hopkins.

The letter from "the third man" warned of ecological problems and potential harm to world peace if there was interference.

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### *Nighteyes*

Sarah was abducted into a UFO hovering over her high-rise apartment building in New York City.

Early in the book two government agents were on a stakeout and became involved in a UFO abduction during early morning hours.

Wendy was kidnapped and thrown into a van by Derek and Merrill.

Vans were used for surveillance.

Derek was an FBI agent.

One of the government agents in was hospitalized for emotional trauma.

During the kidnapping Derek took Wendy to a safe house.

One safe house was on the beach.

Before her kidnapping, Wendy contacted Charles Edward Starr about her abduction.

Charles Edward Starr was a prominent UFO abduction researcher living in New York City and an author who had written books on the topic.

Wendy and Derek were abducted at the same time and communicated with each other during their abduction.

Wendy "knew" Derek previously.

Derek became romantically involved with Wendy.

During the UFO landing there was much vibration.

Photographs taken on a beach played a central role in the book.

Wendy was racing a world disaster.

on UFOs in the country and regularly writes for MUFON's monthly magazine. Clark is a columnist for *Fate* magazine, editor of *International UFO Reporter*, vice-president of the J. Allen Hynek Center for UFO Studies, and author of books and even an encyclopedia on UFOs. Because of their eminence, their statements should be of special concern to the UFO research community.

At the meeting on October 3, the kidnapping and attempted murder of Linda were discussed. We informed Hopkins and the other participants that we were prepared to make a formal request for a federal investigation of the government agents responsible for the alleged felonies. Hopkins, Andrus, and Clark appeared to literally panic at the suggestion. They vigorously argued against making such a request. We could only conclude that they wanted to suppress evidence of attempted murder. We wondered why.

This situation seemed so outrageous that a few days later Hansen called Andrus, Clark, John Mack, and David Jacobs and asked them if they really believed Linda's story about the kidnappings and attempted murder. All of these individuals said that they accepted her account. We were forced to seriously consider their opinions because they had been given secret information not revealed to us. During the conversations, Andrus and Clark again strongly objected to requesting an investigation by law enforcement authorities.

### A Psycho-Social Perspective

The Napolitano case brings into stark relief symptoms of deep problems within ufology: major figures in the UFO community aggressively sought to suppress evidence of a purported attempted murder; Hopkins failed to obtain and verify even the most basic investigatory information; his coinvestigator, Penelope Franklin, approved of lying by the principal witness; and leaders in the field have willingly accepted and promoted the case despite its exotic features and lack of supporting evidence. This state of affairs raises perplexing questions and cries out for a plausible explanation. The thinking and motivations of ufology's leaders deserve at least as much attention as the abduction claims themselves.

Did these leaders really believe, as they said, that they accepted the report of attempted murder? If so, they seem not to have acted as responsible citizens. However, these people do not appear to us to be delusional, in any usual sense of that word. They are highly functional members of society. They also do not appear to be perpetrators of a hoax or even "yellow journalists" with a "wink-wink, nudge-nudge" attitude who knowingly want to capitalize on it for their own temporary glory or financial gain.

We believe that other motivating factors and concepts provide a better explanation and framework for understanding these seemingly bizarre actions. We would suggest that perhaps, at some semiconscious level, these individuals do not really believe their UFO investigations to be fully engaged with the "real world." Rather, their behavior and statements seem more consistent with something like fantasy role playing, perhaps akin to the game *Dungeons and Dragons* ® (D & D®).

Both ufology and D & D allow direct, immediate involvement with powerful "other-world" beings and mythological motifs. Both endeavors have been known to overtake (possess?) the participants, though only occasionally to their detriment. Most "players" are able to successfully detach themselves from involvement, but occasionally the "game" becomes obsessive and interferes with "real-world" pursuits. This "role playing" taps archetypal images that hold great psychological power. The archetypes can become immensely attractive, even addictive, to those playing the game. The notions and images of powerful "other-world" figures are part of the human condition. Accounts of them are found in all cultures throughout history, this being one of the traditional domains of religion. Even

atheists and those who deny the existence of such beings must still grapple with the ideas on some level, though this might not be consciously recognized by an individual.

In the Napolitano case, the "other-world" figures include not only the ET aliens, but also the pantheon of agents of an unreachable, evil government conspiracy determined to prevent humankind's knowledge of the ETs. Intermediaries between flesh and blood humans and the powerful masters of the mystical higher orders are ubiquitous in the realm of religion. Angels and devils serve the centers of ultimate good and evil. So here we see the largely invisible minions "Dan" and "Richard" and the mysterious witness on the bridge furthering the cause of "Truth." Likewise, Hopkins discerns the skeptical investigators as agents of a secular Satan.

Thus the interactions of Hopkins, et al., with these players are seen to conform to the rules that historically control the interactions between humans and gods. Humans question and provoke the gods only at the greatest peril. The proper approach is to appease, mollify and supplicate these "entities." It should be no surprise that the simplest reality tests of the Napolitano story were not made in this case. Hopkins' failure to check the weather conditions during the abduction actually makes sense in the context of this cult-like thought process. Just as lice were called "pearls of heaven" by medieval religious devotees, the physical event-reality issues in the Linda story are transmuted by her supporters.

The roles of high priest and acolytes are only too obvious when examining the behaviors of personages Hopkins, Clark, Jacobs, and Andrus. These aging white males patronizingly refer to Linda's "average" intellect, perhaps to reassure themselves that they are indeed in control. Yet the high priestess has, in effect, achieved the godhead (metaphorically speaking, of course).

There are some differences between D & D and ufological pursuits. D & D has more restrictive and structured rules. The boundaries of appropriate behavior are rather clearly defined. Ufology is more "unstructured," there are fewer "rules" about what is and is not possible, and the powers of the "other-world" figures are almost unbounded. This relative lack of structure makes the UFO game somewhat more "dangerous." In order to grapple with the phenomena, the paradigms adopted by many ufologists have "concretized" (i.e., structured) the beings as ET humanoids.

In fantasy role playing, the rules are not questioned; they are accepted by the players at the beginning. Similarly in the Linda case, the basic evidence is not to be questioned. Andrus, Clark, and Hopkins have all urged that outsiders cease investigation (despite the massive publicity given to the case). Such challenging of "rules" leads to disruptions of the "game," and the dungeon masters need to keep order.

Direct interfacing of the "fantasy role" with the "real-world" (i.e., direct allegations of attempted murder, verification of the details of testimony), usually does not cause problems, except when the players do not act in accordance with consequential "real-world" concerns. Hopkins, Andrus, Clark, Mack, and Jacobs seem to have accepted a system of beliefs and assumptions that have led to a collision with the "real world." They have been unable to rationally defend their behavior, and Jerome Clark's "Torquemada" article (1992a) is perhaps the single best example of that. In fact, his emotional attack labeling Hansen as "Torquemada" (director of the Spanish Inquisition) resurrects and reinforces religious themes, and it perhaps betrays his unconscious feelings of religious persecution.

The above discussions derives from a psycho-social perspective, and we would like to encourage U.S. researchers to become more familiar with the ideas generated from that approach. We admit that the psycho-social theorists have failed to address many aspects of the abduction experience generally. Exclusive use of that perspective can lead to positing simplistic and scientifically sterile explanations. On



the other hand, those that shun the psycho-social perspective typically fail to recognize the explanatory power it possesses and its ability to illuminate risks faced by investigators. Those wanting more information about the psycho-social perspective may wish to read the book *Angels and Aliens* by Keith Thompson (1991) and the British magazine *Magonia*; almost without saying, the works of John Keel are also recommended.

We are not denigrating ufology by such comparisons as those made above, nor are we attacking the existence of "other-world" entities. Regardless whether entities or ET aliens exist, the comparisons are useful and the consequences and insights are applicable. Such a comparative analysis should not be limited to only D & D players and ufologists; similar comparisons could be made for virtually everyone in the "real world." They can help serve as warnings about becoming too complacent regarding beliefs in our own "rationality."

### Discussion

The Napolitano case appears beset by an overwhelming number of problems. It was with some misgivings that we first embarked on this investigation because we did not wish to see UFO abduction research discredited. In fact, one of us, Butler, has had abduction experiences himself. It was our judgement that if we did not raise these issues for public discussion, there was a much greater risk for the field. The case was garnering considerable attention, and if it became widely regarded as evidential, it would reflect very badly on the field as a whole if it was eventually shown to be false.

We were quite unprepared for the reaction to our work from the leaders of the field. Walter Andrus and Jerome Clark aggressively tried to dissuade us from continuing our investigation, and so far they have failed to publish any material critical of the case. We were unaware that such belligerently antiscientific attitudes were so prevalent at the highest levels of ufology. When these same individuals attempted to suppress evidence of an alleged attempted murder, we concluded that their beliefs and actions were incompatible with "real world" events. However, we do not consider the label "deluded" appropriate here, and we remind the reader that these individuals are backed by people such as Harvard psychiatrist John Mack and David Jacobs, professor of history at Temple University.

Despite our disappointment, we strongly support scientific research into the abduction phenomena and would like to call attention to high quality studies in the field (e.g., Ring and Rosing, 1990; Rodeghier, Goodpaster and Blatterbauer, 1991). We also believe that the core abduction experience has not been adequately explained within normal scientific frameworks. We commend the work of Hufford (1982) in exploring similar issues.

The present case has significant implications for assessing the true nature of the abduction phenomena. The idea that actual extraterrestrial physical creatures are abducting people has been vigorously promoted in the scientific literature and in the media. Jacobs has promoted that view in the *New York Times* (Hinds, 1992) as well as in the *Journal of UFO Studies* (Jacobs, 1992). He suggests that the ET aliens are visiting earth in order to obtain human sperm and eggs. In his *JUFOS* article, Jacobs was bitterly critical of Ring and Rosing, saying that they ignored "cases of witnesses seeing others being abducted while not being abducted themselves" (p. 162). Surprisingly, he gave no citations for any of these cases. Hansen wrote to Jacobs requesting such citations but received no reply. Jacobs' article was lavish in its praise for Hopkins' work, and we suspect that Jacobs had in mind the Napolitano case when he wrote his article. We would like to remind the reader that it was Hopkins (1992a) who wrote: "The importance of this case is virtually immeasurable, as it powerfully supports both the objective reality of UFO abductions and the accuracy of regressive hypnosis." Because the argument for the "objective

reality of UFO abductions" relies heavily on Hopkins' work, our findings call into question this entire theoretical perspective.

In our judgment, conscious hoaxes are rare in the abduction field. The vast majority of those claiming to be abducted have had some kind of intense personal experience, whatever the ultimate cause. Nevertheless, the problems of fraud and hoaxing have long been a problem in ufology, especially for cases with high visibility. This will continue. Researchers must become more open minded to the potential for hoaxing, yet not be blinded to the genuine phenomena. This is a difficult balance.

Some have questioned possible motives in this case; it is impossible to obtain certain knowledge here. Perhaps Linda really had some kind of an abduction experience (Butler believes this is likely to be the case). As she became acquainted with Hopkins and other abductees, she may have wanted to vindicate them—to save them from ridicule and derision. Perhaps money was the only motivation. Possibly there was a combination of factors. It does appear that if this was a hoax, it was not perpetrated by a lone individual. Collaborators would include the woman on the bridge, an X-ray operator, and a man (or men) preparing the tape recordings. However, we want to emphasize that we have no direct evidence to implicate Hopkins in attempted deception.

Cynics might criticize Hopkins, saying that he ignored the obvious problems because he was motivated by money that might accrue from books and movie rights. While this might possibly be an unconscious factor, critics rarely acknowledge that Hopkins does not charge abductees for his services (unlike some "professionals"). Hopkins has spent an enormous amount of his own time and money investigating the phenomena. Furthermore, he does not have an academic position subsidized by the tax payers. One should not begrudge him the profits from his books. Hopkins has been involved in considerable controversy, and some have disputed his methods. Nevertheless, he has done much to bring the abduction problem to the attention of scientists and the mental health community, and his efforts have made it much more acceptable to discuss such strange encounters. Abduction experiences are often emotional and traumatic, and the abductees need considerable support. Hopkins has attempted to provide much needed aid.

The outside critic who is not directly involved in such activities almost never recognizes how difficult it is to serve as both a therapist and as a scientist. Those persons trying to help abductees emotionally need to provide warmth, acceptance and trust. The scientist, however, needs to be critically open minded and somewhat detached and analytical. The two functions are not altogether compatible. We cannot realistically expect one individual to be 100% effective in both roles. By the nature of the endeavor, those trying to be helpful can be vulnerable to deception.

### APPENDIX

#### A Note on the Hansen-Clark Communications

One of the more entertaining aspects of this case has been the resulting missives by Hansen (1992a, 1992b) and Clark (1992a, 1992b) which have been widely circulated and posted on electronic bulletin boards. We encourage those interested to obtain copies [*All in Ohio UFO Notebook & MUFON of Ohio Newsletter, March 1993, issues 4 and 5. MidOhio Research Associates, address on back cover*]. Clark's (1992b) most recent piece deserves comment. He now says that he now does not accept Linda's claims about the kidnapping and attempted murder by government agents. However, in a telephone conversation with him on October 6, 1992, he told Hansen that he accepted those claims. Hansen did not tape the conversation, but he is willing to provide a sworn statement to that effect. Hansen also talked with Marcello Truzzi who had spoken to Clark near the same

time. Truzzi understood that Clark believed that Linda was sincere in her claims and was telling the truth to the best of her ability.

The salient points are summarized as follows:

1) At the 1992 MUFON symposium, Linda Napolitano spoke in front of hundreds of people and claimed that she was kidnapped by government agents.

2) Clark told both Hansen and Truzzi that he accepted Linda's story (i.e., that she was telling the truth to the best of her ability).

3) Hopkins claims to have much evidence that could be used to identify the culprits.

4) Hopkins flew Clark to New York, whereupon Clark aggressively injected himself into matters and vigorously opposed continuing an outside investigation and reporting the alleged felonies to law enforcement authorities. He defended this position, in writing, saying: "if this story is true, it is not just a UFO case but a 'politically sensitive' event because it supposedly involves a political figure of international stature...banging on the wrong doors could alert the relevant agency that two of its agents were leaking a huge secret." (Clark, 1992a, p. 1)

We will let the readers decide whether Clark's initial position was compatible with "real-world" considerations.

We are gratified that Clark has taken the time to comment, at length, on these issues, and in a style so typical of his level of dispassionate commentary. We caution readers that Clark perhaps may be currently acutely embarrassed by his statement quoted in point 4 and may feel the need to obscure this central issue. Nevertheless, we are pleased that he now seems to have made a cathartic conversion.

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Joseph Stefula is a former Special Agent for the U.S. Army Criminal Investigations Command and is a former MUFON State Director For New Jersey. He resigned his directorship shortly after finishing this investigation. 7 Michigan Terrace, Browns Mills, NJ 08015

Richard Butler is a former law enforcement and security police specialist for the U.S. Air Force and now a UFO investigator researching abductions and government cover-ups. P.O. Box 65, Mays Landing, NJ 08330

George Hansen has conducted parapsychological research and is author of the article "CSICOP and the Skeptics: An Overview" which appeared in the January 1992 *Journal of the American Society for Psychical Research*. Princeton Arms North 1, Apt. 59, Cranbury, NJ 08512



*A number of articles have appeared in the wake of this paper, the following have come to the attention of the editor:*

*International UFO Reporter (IUR)* Vol. 18, No. 2, March/April 1993  
"Saucer Smearers" by Jerome Clark.  
"Why the Linda Case is a Hoax" by Donald A. Johnson  
"The Impossible Testimony of Janet Kimball" by Willy Smith  
"House of Cards: The Butler/Hansen/Stefula Critique of the Cortile Case" by Budd Hopkins.  
"A Matter of Ethics" by David M. Jacobs  
"Stirring Our Deepest Fears" by John E. Mack  
*IUR* Vol. 18, Nos 3 & 4, May/June & Aug/Sept. 1993  
"Letters" from Willy Smith, Jeffrey Sainio, Phillip J. Klass, Robert H. Coddington, Ronald C. Tanguay

*Brief Summary of Hopkins' Errors Regarding the Critique by Stefula, Butler, and Hansen* by George P. Hansen. SASE to author.

*MUFON UFO Journal* No. 300, April, 1993.  
"Rejoinder to Critique of Budd Hopkins" by Walt Andrus  
*MUFON UFO Journal* No. 302, June, 1993.  
"A Light at the End of the Tunnel" by Linda Cortile.

*The Complete "Linda Cortile" Interview* by Sal Amendola. Updated from *MUFON-NYC Newsletter*. Available from the author at P.O. Box 280-169, Brooklyn, NY 11228-0004

*Skeptics UFO Newsletter (SUN)* No. 22, July 1993  
"Hopkins, Jacobs and Clark Attack Critics Who Question Linda's 'Beam-Me-Up-Scotty' Abduction Tale" by editor/publisher Phillip J. Klass. 404 "N" St. SW, Washington, DC 20024

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## editor's notes on the controversy

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The preceding paper has caused quite a bit of controversy, with rebuttals and accusations against the authors appearing in arguably the two major U.S. ufological publications, though neither published the critique itself. In my opinion, these replies did not give a clear idea of its contents, and some contained misleading information. I assume most readers interested in the case don't have regular access to the computer bulletin boards or newsletters in which it appeared, it's published here so that they can decide for themselves.

The decision to publish was made before the rebuttals came out. I wouldn't have published a piece of this length if it were just an overblown piece of editorializing, or if the authors had engaged in the silly rhetoric that has diverted some of their opponents. The authors presented their information in a straightforward manner that should have made it easy for proponents to respond to their charges.

After the decision was made, I began to hear things about the way the authors handled their investigation that caused me some concern, and I was prepared to pull the critique should anything damning have come up. I have since been presented with information, which I believe reliable, that many of these criticisms were either unsubstantiated, misleading, or false.

I find it hard to avoid the impression that their detractors have consciously or otherwise avoided dealing with the points of the critique, and instead relied on a sort of spin control of thin allegations as to character, motivations, and conduct. Space forces me to deal mainly with Hopkins' response, which I felt relied rather too heavily on factual errors, unsupported character attacks, rhetorical technique, and the attitude that he and his clique knew best—without the willingness to actually give information to verify this. Hopkins himself characterized their critique as a "house of cards"; as such it should have been simple to deal with their arguments. In my opinion, his own handling of his response forces us to take the critique seriously.

Before going on, I think I'd better make a pedantic point. However much we may talk about the "ultimate reality" of the Napolitano case or any other aspect of the abduction phenomena, all we ever actually discuss is how far the evidence we can examine supports a particular viewpoint. My judgements on running the critique were predicated entirely on questions about that evidence and the conduct of the case's proponents, vs. the claims they were making for it. I wish to state for the record my decisions were not part of any vendetta, conspiracy, or attempt to spread the poison of a cold and empty soul through the solemn corridors of ufology. I'll

leave it to the reader to decide whether I'm a well-meaning dupe.

If the case is valid, then it's unfortunate that Hopkins didn't do a better job in replying to the criticisms, and that he chose to start promoting the case before he was ready and/or able to come forward with the evidence to support it. If Stefula, Butler, and Hansen are wrong, it will have little effect on ufology. If Hopkins and the other well-known investigators supporting the case are wrong, it will have a serious effect on the perception of ufology as a legitimate pursuit, and the validity of abductions in general. Others have pointed out that if there are problems with the case, it's better that they be pointed out early and from within ufology. When presented with any instance of unexplained phenomena, we're all obliged to be skeptical of it—a term that does not imply disbelief.

This started as a summary of charges against the authors of the critique along with my own misgivings about how the responses to it were handled. I decided it would be more useful for readers to get the author's side of the allegations, and the following is based on phone conversations with Stefula, Hansen, and a reliable source close to the investigation who wishes to remain anonymous. As such, it might seem biased towards the authors of the critique, but their critics have now had their chance in print. Some of the things said about the authors that could be addressed aren't (or are addressed in less detail) for reasons of space or complexity, other details are omitted because I tried to stick to the published debate. However, you have to evaluate this on the evidence presented here, rather than my assurances. References to published material are from the list above.

Any responsible person should review the articles on all sides of the issue before coming to an opinion. Everything published in the *Journal* is presented for your information and consideration, not as any sort of definitive answer or truth.

In the critique the authors point out that their account is based on information published and presented at conferences, as well from their own interviews with Napolitano. They also point out that some of what she told them contradicted Hopkins account at the 1992 MUFON Symposium. (She's admitted to lying on a couple of minor points.) This would certainly seem to be a point one would want to address in a rebuttal, yet Hopkins does not mention it.<sup>1</sup>

Hopkins gives a list of twelve things they've said that are not true. Two of these are identified in the critique as coming from Napolitano. By not dealing with this, Hopkins negates his own criticism...saying that a given piece of information is not true is not the

same as saying that Napolitano did not report it to them.

Another problem is that ten items on Hopkins' list of errors do not appear in the critique, and Hansen and Stefula say they never said at least eight of these. As for the other two, they do claim that during the February 1st, 1992 meeting Napolitano told them her husband was not at home during the abduction. Stefula also said they had been given information that Hopkins was seriously pursuing the possibility that the two men were with the secret service, and that depending on how you interpreted it, Hopkins seemed to have for a time thought they were (though he does not now), so Stefula may have said something like this.

One of the assertions that did not appear in the report was "They also claim Linda's son was abducted two months before her November 30, 1989, abduction and that she neglected to tell me of this until months later". In Phillip J. Klass's newsletter, he quotes Hopkins as saying at the 1992 MUFON symposium in Albuquerque: "This is only a recent discovery of mine, but even before the November 30 incident, Linda's youngest son—who was about six years old at the time—had told his mother in great panic that he wakened up and there were little men there and they had taken him out the window." Another assertion that does not appear is that the two agents suffered nervous breakdowns. Klass points out that Hopkins said that "One of the men, Dan, suffered a major nervous breakdown," and read a portion of a letter from Dan which said Rich "had to take a leave of absence because this thing had more or less destroyed him...". Yet Hopkins says "Not one single statement in the long list above is true. Not one." (emphasis his)

Hopkins says "Instead of apologizing for publishing often egregious errors, they have simply moved on to new, equally uncertain claims and assumptions." Hansen points out in his list of Hopkins' errors that "Other than the apparent lies by Ms. Napolitano, Hopkins has identified no factual errors in our report." The critique is the only thing the three of them had published on the subject (Hansen distributed two papers questioning why the case was not reported to the authorities, but these don't seem to apply).<sup>2</sup>

Hopkins also says that "From the very first these men have had to shift their ground again and again as they discovered that much of their information and many of their assumptions were dead wrong." Neither Hansen or Stefula know what he is referring to.

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"What's truly distressing is the extensive devotion of space in UFO publications to ego-fueled controversies that may muddle issues more than clarify them...When facts and circumstances become subordinate to character disparagement and righteous indignation, objective research and scholarly erudition suffer."

Robert H. Coddington

letter in *IUR*, Vol. 18, No. 3, May/June, 1993

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Hopkins claims that the problems with Richard and Dan's presence with the third man come from the assumption that they were with the Secret Service, but since they were not, it's rules and procedures don't apply. However, the authors don't assume they were Secret Service agents, and according to Stefula, other protective services use Secret Service procedures. They contend that their consultant in the dignitary protective service gave general information that would apply to other agencies.

On the the arguments about the *New York Post* loading dock the critique did miscommunicate its point. Hopkins points out that the loading dock is enclosed and faces away from the apartment building. Stefula concurs, and says the point was not that it could be seen directly from the building, but that there were trucks coming and going, that employees went outside to take smoke breaks, and that while Hopkins says if the garage is filled the drivers either park

and go in or to a café, this is not always the case. All of these represent a *possibility* of witnesses that should have been checked. (The loading dock supervisor apparently thought it odd that nobody saw an object as bright as described, and pointed out they had two chances, when she was picked up and when she was brought back.)<sup>3</sup>

Stefula told me that the significant point was not that no one there saw it, but that Hopkins hadn't checked a potential source of witnesses a short distance away. As for the other items the critique says weren't checked, Hopkins doesn't mention them.

As for the evidence the authors haven't seen, Hopkins mentions other corroborative witnesses, letters, signed statements, audio and video tapes, and physical samples...but no details on what they witnessed, what the contents of the tapes are, etc. (Some of the tapes may be the normal type generated during UFO investigations, physical evidence apparently includes sand off her clothes.) Without these details we really can't evaluate this or say that it shows the authors to be off-base. He also makes several logical arguments against a hoax (such as why would a hoaxer do this or that, the number of people involved, etc.) and argues that the *Nighteyes* similarities are frivolous and based on selective details of the book. These are matters of interpretation, with the novel they rest on Hopkins' own selective details and her being incapable of embellishing the story.

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"The *IUR* articles resound with a dogmatic tone, emotionally—but not objectively—challenging the work of [Butler, Hansen, Stefula]...

"This strange mind-linked brotherhood seems to think that evidence doesn't count, that their joint pronouncements are enough, sheltered by an angelic force field immune to fact or discussion..."

Tom Benson

letter to *Saucer Smear*, Vol. 40, No. 5, June 10, 1993

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There are a number of allegations about improper behaviour on the part of the authors, probably the most serious is Hopkins' claim that Hansen posted Napolitano's unlisted phone number on an electronic board "presumably with the wish that she will be further harassed". David Jacobs just says they "published" it, Napolitano says they placed it on national and international bulletin boards. None say what bulletin boards, or their source for this information. My source and Stefula inform me that UFO journalist Antonio Huneus has tried to track this down, but has been unable to find any substantiation (Huneus was out of the country, so couldn't be reached for comment). Both authors say they did not post it, and so far as they know, no copies of the alleged postings have been produced.

If there is evidence, then why wasn't it produced or details given when the charges were made? Perhaps a potentially distraught abductee might be excused for being less than careful. Hopkins makes his claim in an article where he accuses them of making "slandorous charges" and trying to "build a reputation-trashing case" and says "If these three can be seen as thieves guilty of stealing the Cortile family's good reputation...". Jacobs makes his in an article entitled "A Matter Of Ethics". This is a serious charge—they should know the burden of proof is on them, as well as the difference between assertion and evidential proof. Hopkins thinks it significant that the authors of the critique had not previously published anything in the field of UFO research, or addressed a major conference—but if this is the best that researchers with the star factor of Hopkins and Jacobs can do, then this criticism seems to be negated.

Jacobs also accuses them of "piously claiming that it was 'not illegal'". He gives no details as to when, how, to whom, or in response to what this was said. Hansen and Stefula say it's not true.

If the accusations had been submitted here, the information would have to be in the article to be published. I don't know why the



other publications didn't require this. (The editor of *IUR*'s piece criticizing Stefula, Butler, and Hansen was titled "Saucer Smearers".)

Jacobs also says they "called her husband's place of work and singled him out by name as a possible UFO sighter" but makes no mention of how this allegation was verified. According to them, they only verified that he worked there.

Hopkins alleges that during a break at one of his abductee support group meetings, he saw Stefula walking away from an abductee who was in tears and told him that Stefula had been badgering her with questions about the experiences she had earlier described to the group. I've talked to a member of the Center who witnessed the incident, William P. LaParl, who also is a member of Hopkins' Intruders Foundation. While he is not an abductee himself, he has attended a number of the support group meetings, had previously met the abductee in question, and considers some of the abductees he's met there to be friends. He disputes Hopkins account.

According to LaParl, she had just finished speaking in front of a fairly large group, and was already in an emotional state from recounting her story. There were several people around her when Stefula approached (apparently asking questions themselves). He says Stefula asked *one* question, as to what kind of car it was (According to Stefula, what color.). LaParl could see she was on the verge of tears, so made some sort of light comment, and led Stefula away. He stresses that Stefula was friendly and there was nothing accusatory in his voice. He also questions other aspects of Hopkins account.

Hopkins places this event in the fall of 1991. Stefula was at a meeting in October 1991, but says the event in question took place in April of 1992. LaParl says the fall 1991 date is out of the question, as he barely knew Stefula at that point; his own recollections and records support the April date. According to Stefula, at the October 1992 meeting described in the critique, Napolitano claimed she told him the things she had because she had heard about the incident...despite it not having happened at the time.

Given the way Hopkins presented the bulletin board allegation and other points listed above and below, I have doubts about how careful a reporter he is.

Hopkins uses factual errors to denigrate Stefula, saying he did not have "the advantage of an enriching higher education". Stefula has a Masters Degree in Administration of Criminal Justice. Hopkins also said he'd been told Stefula had been an enlisted man and a military policeman, and that "He had acquired his habits of distrust and heavy-handed interrogation, I assumed, from too many months of listening to soldiers lying about who stole the cigarettes from the PX." Actually, he served as a Chief Warrant Officer from 1982 to 1988, and never served as a military policeman. He was the operations officer for all felony investigations with the Criminal Investigations Division at Ft. Dix.

Hopkins says that "At no time did they inform me of these doubts before they made them public, nor did they ask me if there were logical answers to what they referred to as troubling questions." Stefula's places events as follows: After Hopkins' presentation at the 1992 MUFON symposium, he was talking about the discrepancies to George Filer (currently MUFON state director for New Jersey), Philip J. Klass was sitting in front of them and asked to join the conversation (they did not go to him, as Hopkins alleges). Shortly after the conference, Stefula contacted Walt Andrus, outlining his concerns and asking for a review. As stated in the critique, Butler contacted Hopkins to discuss the matter with them, but Hopkins declined. Stefula also points out that Napolitano asked them not to inform Hopkins she was talking to them, and that for a long time all they had was her testimony, their serious investigation of the case not beginning until "the name-calling started."

Critics have made a point of linking their names with Klass,

who said in his newsletter that they never encouraged him to publicize their views. Hansen reports that Klass said it would be better if he kept his distance, though he did provide them with some material. Klass phoned them occasionally and they answered his questions, like they would anyone else, Hansen pointing out that his calls were cordial but short. He also pointed out that he previously had sharp correspondence with Klass over his CSICOP paper (see biographical note). Hopkins accuses Hansen of sounding like a "CSICOPer"—I suggest that you read the CSICOP paper for its own sake, but judge how fair a comment this is.

Hopkins says Hansen "or one of the serfs" gave Napolitano's name and a personal letter she'd lent them (from one of the agents) to James Moseley for publication in *Saucer Smear*. Stefula says another researcher he had given a copy for examination sent it to Moseley.

Hansen points out that by that time she had appeared at the MUFON conference, and so in his view was a public figure, so he probably would have given Moseley her name had he asked.<sup>4</sup> Stefula said that while working in law enforcement he's dealt with informants and knows about promises of confidentiality, but that those deals are "out the window" if he finds out he's being lied to.

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"...on one side, you've got Phil Klass and his band of GRUNTING naysayers, and on the other, Budd Hopkins and his group of GROWLING yeasayers. I suggest we leave them to their territorial wars and get on with the real business at hand...the UFO/abduction phenomenon. Because the plain fact is, until Hopkins produces some additional evidence, there's really nothing more to argue about...except, that is, what they've been arguing about, namely, 'territory.'"

Jack Greenfield

editorial in *MUFON-NYC Newsletter*, Vol. II, No. 1, Summer, 1993

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Hopkins says "The information on which they base their theory is extraordinarily poor" that their case consists of "nothing more than speculation" and "they go no further than to claim that this or that remark or bit of behavior on Linda's part 'raises serious questions'" while "As I will demonstrate, there are clear reasons for their devious and shockingly unprofessional behavior."

What are these clear reasons? One is that they set out to discredit the case in revenge for Hopkins' rebuke following the alleged incident at the abductee support group meeting. The problem is that before this event supposedly took place, Stefula had already discussed the case—including details that diverged from the later version and his own concerns—with several other researchers. Should anyone like to challenge him on this, those researchers included Donald A. Johnson, a psychologist and member of the CUFOS board of directors, the aforementioned George Filer, and Robert Durant, a section director for MUFON in New Jersey. In any case, the only evidence presented is that they were annoyed when he told them off, and it seems an awful lot of trouble to go to simply for being rebuked by Budd Hopkins and Stefula being "banned forever from my home" (Hopkins himself says Stefula was perhaps at only one previous meeting.). The jump to "I should have realized then, in the fall of 1991, that Stefula and Butler may well have decided upon some form of ultimate revenge for their humiliation." seems to be a not fully supported intuitive leap, though a representative sample of Hopkins' dramatic flair.

Another reason is that Butler thinks Napolitano a liar because he believes that only people of a Native American or Celtic background are abducted, saying that Butler had told a Jewish member of his group that she could not be a "real or hardcore abductee". Butler had talked about the theory to Hansen and my source, and their impression was that he felt they were only more likely to be abducted than people of different heritage. Beyond that they pointed out that

Butler has had lots of theories, and is always suggesting new ones, therefore it would be uncharacteristic of him to take this one so seriously that he would brand Napolitano a liar because of it, or tell a Jewish abductee her experiences were not valid.

Hopkins points out, correctly, that Stefula doesn't believe in the physical reality of abductions. He also makes the rather odd statement that "There is no evidence that George accepts the possible reality of UFO abductions." (How much is there that we have no evidence Hopkins—or any of us—believes?) Just because someone is not convinced the evidence supports the physical reality of abductions does not mean that "Thus he [Stefula] and Butler would have agreed at the outset, though for different reasons, that Linda was a liar." It's also rather weak evidence for someone trying to destroy a case. (It should be pointed out that Stefula is capable of working with abductee Butler, as well as openly expressing his skepticism in front of him.) While I agree that a disbelief in the possible reality of abductions may have left some unable to evaluate the phenomena as a whole, this cannot be used to ignore specific criticisms of a case. The very fact that someone disagrees with you may make them better able to see problems that you missed.

Hopkins quotes Hansen saying he believes in "the importance of the UFO abduction phenomenon" but never to Hopkins' knowledge saying that he believes that abductions may have taken place. Hopkins finds the wording "both curious and interesting." It reminds him of the CIA's Robertson Panel, which "believed so strongly in 'the importance of the UFO phenomenon' that it recommended a campaign of public denigration and ridicule." but rejected the phenomenon's physical reality. The implication is that simply those seven words are enough to indicate that Hansen was following their example (Or is it in reference to his suspicions that Hansen is a government agent?). This is an incredibly weak, low, grasping point. Similarity is not identity, neither is being vaguely reminded.

Hansen seems to have made a particularly strong impression on Hopkins. In addition to being a "fanatic", Hopkins says "In my brief meetings with him, certain personal characteristics were immediately obvious." Among these were that he "will use any tactic to win, no matter what the human cost." and that "apparently he would rather destroy an innocent person than lose what he perceives to be the abstract argument." The reason for this "because the soul of George Hansen is, essentially, the soul of a hater. He behaves as if he has declared war on most of life." Aside from stating that among his colleagues in parapsychology he's known for "stubbornness, tenacity, and lack of concern for the feelings of others," the only real evidence Hopkins presents is the unsupported bulletin board claims.

In addition to our phone conversations I've met George Hansen at three events, and probably spent several hours conversing with him alone or in groups at each one. He's seemed to me to be intelligent, thoughtful, and have a high regard for intellectual honesty. I've seen him carry on friendly conversations with people he disagreed with without alienating them (me for instance). I've not heard anyone remark (including those who've known him longer than I have) that chills ran up their spine in his presence, or that they sensed emanations of spiritual corruption coming off him. Of course, if they were as devoid of humanity and virtue as he was, perhaps they wouldn't...but if they were *all* like that, I really think I would have noticed. Unless I'm like that too (Sometimes your best friends won't tell you.). I apologize (though not deeply) for the sarcasm, it's just that it's terribly difficult to deal with such allegations seriously.<sup>5</sup>

Look at the final section of the critique, is it characteristic of fanaticism, or another example of his deviousness? The reader will have to work out whether he wears "...the protective paraphernalia of written academic discourse as a coat of chain mail to conceal the inner man." or is just conducting the debate on a different level than Hopkins, who compares them to the World Trade Center bombers.

Hopkins says at the beginning that "...I know all too well how the credibility of any investigation can be destroyed, misinterpreted, or exaggerated by those with special reasons to do so." and later accuses "They have tried to build a reputation-trashing case consisting of nothing more than speculation and a particularly smarmy kind of innuendo...". I suggest everyone read Hopkins article and decide for themselves how many of his criticisms apply to himself.

Hopkins gives a greater impression of being swept up in emotion than the authors of the critique. If Hopkins wants to use the standards he himself applies in his rebuttal, one can make just as good a hypothetical case that he is the one making attacks out of personal attachment, professional pride, because they don't agree with his views, or because Hansen once put his foot up on what he thought was an old board but was actually one of Hopkins' artworks.

I don't think people should use those standards, even if they do clearly identify their case as hypothetical. While there was psychological speculation in the critique, it was identified as such, and set apart in an interpretive section towards the end (One is certainly free to question whether the facts can support the speculations as far as they're taken.). Hopkins makes his speculations as to motivation the primary factor of his rebuttal.

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"...At the recent MUFON Convention, Budd Hopkins told me that if I was right about the Linda Napolitano case, then Linda should have her children taken away from her. Needless to say, Hopkins' attitude is not conducive to eliciting the truth from Linda."

George Hansen

letter to *Saucer Smear*, Vol. 40, No. 7, September 10, 1993

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It's been argued that Hopkins investigation is not yet complete, and all the information not out, so that we should withhold judgement or even criticism until his final report released. I agree that we shouldn't make any final decision on the reality of the event, however as for questions and criticism, this was entirely Hopkins' decision. He has published articles on it, spoken publicly about it, and discussed it on a nationally syndicated television program. By doing so, he opened the subject to debate, as Hopkins must have known before he did so. He has been actively promoting the case, and I don't think it's reasonable that others should keep quiet while waiting for a final report. If Hopkins didn't think the investigation was fairly complete, it would have been irresponsible of him to come out with a case with the implications this has. If he needed time to follow up on certain aspects uninterrupted, all he had to do was to wait until he was finished to publicize the case.

Perhaps the unreleased information will clear up some of the objections. However, in Donald A. Johnson's *IUR* article he says "A couple of Hopkins' inner-circle members have informed me what that evidence is, and I am not impressed.". I was in a small group discussing this case which included a member of the Board of Advisors of Hopkins' Intruders Foundation who certainly seemed to have a negative attitude towards the case (and did not display one towards the authors), and I've been told this is the correct.

It was Hopkins who decided to put the case up to scrutiny with incomplete information, and I think it's a cop-out to afterwards mock someone because they haven't seen it all. It seems to me that Hopkins is using the unpublished information as a crutch to support the published aspects of the case, which raises the question of whether his public accounts have been more interim scientific reports or mere publicity.

It has also been argued that since Hopkins and others supporting the case are respected ufologists, they must obviously have

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*Continued on page 10*

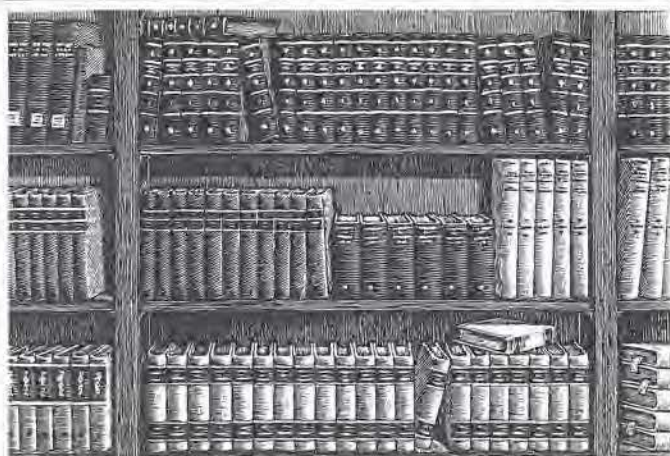
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# BOOK REVIEWS

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*by Various*

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## **Crash At Corona**

by Stanton T. Friedman and Don Berliner

Paragon House, 1992

Hardback, 210 pages, \$19.95

*Reviewed by Martin Caidin*

Reviewing this book was a lesson in dichotomy. I do not know Stanton T. Friedman, which is an advantage in reviewing an author's work because there are no personal issues or prejudices involved.

The split in this attitude came with the name of Don Berliner, whose name I have known very well, and respected highly, for a long time as one of the better aviation/science writers in the business. That's where the hesitation comes in, because I expected, in terms of accuracy and sharpness and clarity of comment, more than this book offers. And that is regrettable, because it's obvious much research effort went into this project, and to this reviewer, it's also obvious that once all the heavy spadework was done, the book functions as if much of it was thrown together to meet a publisher's deadline—resulting in 1) factual errors that have no business in these pages and which I am amazed ever got past Don Berliner, and 2) statements made with such authority that they are predisposed to be fact but in reality are opinion, and often, from Friedman, opinion resting on a foundation of sand.

Having committed myself with my own neck on the block, which is what a reviewer should do if he is being critical, or he should not say a word, let's cut the mustard and get right to it.

First, opinion. I really looked forward to this work. I am not unfamiliar with MJ-12 or Majestic 12, or by whatever name that well-circulated report has been chugging around the UFO circuit for these many years. I do not *know* if MJ-12 is factual. If has appeared in so many versions with so many variations on quotes that I don't believe anyone could come up with a definitive, inarguable position that this is the Real McCoy. That's hat happens to reports that get shunted around the subway system of distribution rather than in broad daylight. In the copying and transfers certain items become "edited" which, when you get down to it, is sort of "custo-

mizing" the report. But since no one really *knows* about Corona or Roswell, despite what Stanton Friedman has to say—and Don Berliner, by their agreement, says it for him—we'll move to specifics.

First, up Atlanta, Georgia way there's a television producer by the name of Marc Wolf who lives up to his name; predatory reporting of the finest kind. He sets up his target and he goes in with fangs bared and camera-and-recorders going nonstop. Wolf has videotaped many of the people who appear in this book, and the statements in the book, and on that tape, do not quite jibe with one another even when they're coming from the same person. I state this immediately not by way of criticism, because in Wolf's case he's letting the camera and recorder do the work and he isn't changing a thing. In the case of Stanton Friedman, I will accept that he took it down the way he was told, or he tape-recorded it, and even more likely, some of his eyewitness accounts were simply passed on to him by people he accepted as trustworthy in the accuracy and/or authenticity of the material he received. It's regrettable that these various sources couldn't have been spliced into comparators by all the people involved, but that's the way the journalistic ball sometimes bounces. The statements in *Crash At Corona* will grab you. The videotape in the hands of Marc Wolf will bring you straight up in your seat.

So before I remove the blade from the scabbard, let me make a point very clear. Errors notwithstanding, my recommendation is that this book should be bought, rented, borrowed, stolen, or whatever, because it is the kind of read that for many reasons is vital to the whole genre of the UFO scene, which of lately has become an extraterrestrial zoo. Enough; to specifics.

On page xiii the authors quote an alleged military press release which is so sparse of information that I am sure Don Berliner will agree that any military officer responsible for spare-ribbed comment should be transferred to the Swiss Navy. In this release, the military is supposed to state that "the rancher stored the disc until such time as he was able to contact the sheriff's office..."

Hold it, good people. That's supposed to be *press* material? Now, I've been investigating UFO reports and sightings ever since I was with the original Continental Air Command/then Air Defense Command under General George E. Stratemeyer, and I've been through so many hundreds of these things that flaws and a mental abscess just leaps out at you. We are being told about a disc that supposedly had the energy system enabling it to flit about, through and beyond our atmosphere with great agility, carrying living beings, and one has good reason to support they had necessary navigation, food, life support, toilet and other systems. Well, the rancher is said to have moved it. How big was it? What did it weigh? *How did he move it?*

Come on, people! Where are *your* questions about so weak and unsupported a release? And then, the incredible addition to the "release" that this Major Marcel "loaned"—*loaned*—the disc to higher headquarters.

*Loaned?* Are they working for some other government? That this release is so incompetent and sparse is so evident that its very authenticity becomes seriously in doubt. I know, I know; we can't expect every public information officer to know the details of alien discs. Okay. But they should know how to write a release, and this just isn't it. It may not seem like much, but neither Friedman nor Berliner state that the PIO, 1st Lt. Walter Haut, *wrote* the release. Only that he "distributed" it. If this seems like nitpicking small potatoes, you're right. It's from these small acorns of "something that doesn't fit" that big problems grow.

On the immediate next page, we have Major Marcel separating the pieces of an alien flying machine and then bringing in the press to "even handle it." If this thing was a disc, and we can carry the "if" a bit further to suppose it was capable of exoatmospheric flight, then allowing human hands to handle the thing, or pieces of same, with-



our exhaustive scientific breakdown and investigation, well, that's the kind of stuff from which comic books grow.

And finally, in the introduction on page xv, it seems that Friedman finds it amazing if not impossible, that the "small, flimsy contraption, which could hardly have come to earth violently, could have strewn its pieces over 'a square mile' of sheep ranch.

First, if you have four pieces laying within an area of a square mile, you've got your *stream* down pat. Second, many of the research balloons carried cables to which were connected all sorts of radiosonde and other instrumentation. If the balloon fails at altitude, you have a mess of equipment dumping out of the sky at some pretty good speed, beginning to separate in the air and finally pounding into the earth over a fairly large area. *Not the balloon*; but the payload. It happened enough times to eliminate any mysterious impact and spreading out of the payload debris.

Let me get to specific statements before this review approaches book length. On page 3 is the statement that "...not until man entered the age of mechanical flight with the first voyages by the Wright Brothers in 1903..." Hey, everybody. The Wrights made exactly four flights in 1903 and they were all made on December 17th and the longest flight was just over 800 feet, so where's the *voyage*?

Friedman apparently has a source relating to Russian use of German scientists and devices only a few other people have, and they are all dead wrong. The book states that some people suspected that the "ghost rockets" over Scandinavian countries in 1946 "were soviet devices built with the help of captured Nazi scientists and launched from Peenemunde..." Well, the facts are that the Germans torched Peenemunde and blew up its installations six months before the Russians ever got through the gates. The Germans hied off to the Bavarian alps where they wasted no time in surrendering to the Americans. Except for a few who went to France, the German scientists came to the United States and did *not* go to Russia. All one needs do is get the roster of the scientists from Peenemunde and match it against the roster of the German rocket scientists who traveled to the U.S. to work with us. It's an almost-perfect fit.

In this book the descriptions of the foil-like material of the alleged disc crash of 1947 is described as "thin as the foil in a pack of cigarettes, just as light, and yet extremely strong." That's hardly unusual. Try tearing the foil-thin material of the Echo balloons we put into orbit. A strong man can't tear it, but you can easily pierce it with a knife-point. In fact, strength is desired in certain respects and the "thin character" of the material really doesn't matter. Its much like the situation in the Boeing B-17 Flying Fortress, an airplane hell for stout, as tough as they ever came, but with a fairly easy motion you can stab right through the fuselage skin with a screwdriver. Put the blade tip against the skin and whack the butt with the heel of your palm and it busts right on through. In this respect, almost every description of whatever-it-was that was found at Roswell or Corona or anywhere else, when it comes to thin foil, is an almost perfect description of the extremely thin and strong plastics this country has used for years.

On page 11 we find the first (and later repeated) reference to alien bodies possibly being hidden away "in the probably-mythical Hangar 18 at Wright-Patterson Air Force Base..." What's the big mystery? There isn't any Hangar 18 at Wright-Patterson, but there *is* a Building 18. Can it be that these two authors couldn't verify so basic a question?

Page 20: The authors refer to the "end of 1947" and then state that: "The day of the huge jet airliner...was not merely far in the future but also considered only in magazine articles about the wonders of science to come." That's a strange calendar they use for such statements and time-comparisons. Two years after 1947 the first de Havilland Comet was in testing, and three years later it went into

commercial service. Seven years after 1947 the prototype Boeing 707 was in the air and in October of 1958 it was carrying passengers across the Atlantic, and it was a huge jet airliner compared to anything else then flying in the world. That is all hardly "far in the future."

The point being made here is that these statements are weak and seem unfamiliar with dates and aircraft, and it is amazing that this went past not only Don Berliner but also the editors who carried this book along.

Page 22: A reference is made to airliners and their size, and the two aircraft used for this purpose are "a C-54 or Constellation [1940s airliners...]" The C-54 is a Douglas aircraft that is a *military* transport; its civilian conversion following WW II was the DC-4.

Page 26: Here again is that weary old saw that leads people to believe that Kentucky ANG pilot Captain Thomas Mantell was killed by chasing a UFO. The exact phrasing is that "Mantell died in the crash of his P-51 Mustang while trying to check out a UFO reported by hundreds of people." In the generalized manner the statement is not false. It is *misleading*. Mantell was one of several P-51 pilots vectored to climb toward an "unknown object." The other pilots, aware that their airplanes lacked oxygen supplies for the flight, refused to climb to high altitude. Mantell went to some unspecified altitude well above 20,000 feet. Sans oxygen he would be stricken with hypoxia (oxygen deprivation) which at altitude, and because of his rapid ascent, brings on unconsciousness quickly. At that point his fighter fell off into a high-speed dive, its engine still running at climb power. It was witnessed by a farmer's wife as it dove at tremendous speed into the ground. What was in the sky, a Skyhook balloon or a UFO, or whatever, did not cause the crash. Pilot error is the name of that game.

Page 27: Particular attention is paid to possible Soviet development of Horten all-wing aircraft, both gliders and powered models, that could have been mistaken for possible flying saucer sightings. No fault here, but what *is* at fault is no mention whatsoever of many other all-wing, or tailless aircraft, that were flying extensively, including an entire series from Northrop, from single-seat experimental models to huge bombers, to British jet-powered tailless aircraft, to other American tailless aircraft—in other words, the inference seems clear (apologies if I'm wrong here) that the growth of the Horten machines clearly held the spotlight for saucer reports. It simply wasn't so.

Page 33-34: Here we have one of the "permanent great sightings" of a landed UFO at Socorro, as reported by Policeman Lonnie Zamora. Doesn't the word ever get through this business that Zamora some time ago admitted the whole thing was a farce?

Page 40: A plain old blunder, or maybe we'll be kind and offer up a sacrifice to the God of Typesetting where the authors list Yuri Gagarin as making his space flight (orbital) in 1962. Try April 12, 1961, fellas. By the end of 1962 the Russians had also put up Titov, Nikolayev and Popovich in separate Vostoks.

Page 66: The authors state: "Attempts to intercept UFOs in the early days have never been made public." Forty pages earlier the authors spell out the death of Mantell in 1948 in pursuit of a "UFO." It can't be both ways.

Page 82: "A helium-filled balloon cannot explode, nor can it hit the ground in such a way that it will be shattered into a lot of pieces." The facts are that many helium balloons rising to great height have so much internal pressure because of greatly lowered ambient pressure that they "blow" like a balloon punctured by a pin, and their pieces, especially during the long downward fall, are usually scattered quite widely. And as for their heavier payloads, well, drop a typewriter from 90,000 or 120,000 feet and see what happens to it when it slams into the ground!

Page 101: Referring to the possible (in this case the inference



is that it's real) first encounter with the crew (dead or alive) that's obviously ET, the authors state: "Never before in history had anything like this happened: Man had just come face to face with beings from another world." Boy, is that taking a lot for granted! It presupposes that the authors, especially Friedman, *know*, they absolutely *know*, that no such encounter might have happened on a remote island, or Australia, Madagascar, Tasmania, New Zealand, Siberia, Greenland, anywhere in Africa, South America—on and on and on. Or try new Guinea, or Borneo, or anywhere else that's remote and without modern communications. The fact is that the authors DO NOT KNOW if this ever happened before, and they're asking the reader to take a lot for granted.

Page 159: Reference is made to "three Douglas C-54 Skytrooper four-engined transports..." Okay, it's a small point, but from small errors grow bigger errors. For the record, the DC-3 airliner built by Douglas was modified for military service. The C-47 Skytrain entered service as a cargo carrier, the C-53 Skytrooper (two engines, like the rest of the DC-3 lineage) was used essentially as a paratrooper drop aircraft, and the C-54 was a four-engined job designated as "Skymaster."

Page 175: The authors refer to the UFOs as "seemed capable of controlling their radar profile." That's a dandy description, but it sure deserves more attention than this passing phrase. At least give us a conceptual idea of how a flying craft controls "its radar profile." We're not talking stealth here, but *controlling* some manner of profile while airborne.

Page 181: The authors state that despite the time period and numbers of UFOs in our skies, "they have never given any indication of being unfriendly, or of interfering with us." I guess that eliminates all reported (true or not) abduction reports, it also contradicts pilots who received severe skin burns in their aircraft from "unidentified machines" in close proximity, and if the authors really give credence to MJ-12, then they should have reported on the reported (in the MJ-12 report) abduction of an army sergeant dragged screaming into a hovering disc, whose body was found several days later, ten miles away, and surgically mutilated. And also tell us about the major charged with the sergeant's murder, *but acquitted*.

Page 189: Referring to World War II, the authors point out that humans "had managed to kill forty million of their own in a great war, and destroyed much of their own planet." The official "death counts" show that the Russians lost 22 million dead in that war, the Chinese lost more than 20 million, the Germans at least seven to eight million, and now add on the Japanese, the Italians, and the British, and the French, and the Americans, and so many others, and the count goes up to well over 65 million.

Now, in seeming contradiction, cross out these passages just described, and read the book. Its worth it. There's great information and first-person accounts in it. And if we're really lucky, it will sell enough copies so there will be a demand for a second printing, and everything we've just shared can be corrected. Then the book becomes what is magic to every author: Essential to the genre.

### **The Haunted, One Family's Nightmare**

by Robert Curran

(with Hank & Janet Smurl, Ed & Lorraine Warren)  
St. Martin's Press, 1988

*Reviewed by Dale Bacon*

This is the story of the Smurls. Jack and Janet, their children, Heather, Dawn, Carin and Shanon, the family dog Simon, and Jack's parents John and Mary. They all lived happily together in a duplex at 328-330 Chase Street in West Pittston, Pennsylvania.

However, all that changed when Mary Smurl discovered a stain on their new carpet. A stain which would not come out. Then one night the TV burst into flames. Water pipes blew apart at the solderers simultaneously. Claw marks were found on new bathroom fixtures.

By this time most people would think there was a problem somewhere and the Smurls were no exception. Because of the seeming nature of these problems, and being devout Catholics, they prayed for it all to just go away. Such was not the case. The varied and frightening activity intensified. Radios would turn on, even with the plug pulled from the wall. Footsteps were heard, and family members began to feel "touched" by unseen hands.

Janet Smurl was the first to see "it." While doing laundry in the winter of 1985 she heard her name called. Many times. She confided in her family about what had happened and it was more or less forgotten. However, while ironing a few days later, Janet felt a cold chill. Before her eyes she saw a "black human-shaped form. A cape fluttering from its back. But what was most upsetting was that the face had no features at all." (p. 29)

Soon after the sighting, "accidents" began to happen. The terrified Smurls sought help. The church was uninterested in their case. Then one day they came across the names of Ed and Lorraine Warren, who were contacted and agreed to help. Ed and Lorraine confirmed what the Smurls had suspected, that their happy home was occupied by a demon. Oh yes, and three other ghosts as well.

After various attempts to free the Smurls of their problem, all of which failed or were only temporary, they went public.

Jack, Janet, Ed and Lorraine appeared on *People are Talking*, a local call-in TV program. They then consented to an interview with Minnie MacLellen of the *Wilkes-Barre Sunday Independent*. Soon the plight of the Smurls were in every newspaper across the country. "Priests, Expert Fail so far in Helping family get rid of Demons" read the August 22, 1986 headlines. Curious onlookers came out in droves. Reporters hung out by every window and door. What little privacy the family had was now gone.

The book ends on an almost hopeless note. When it went to print in 1988, the Smurls had moved to an undisclosed location. Apparently taking with them the demon and its three friends.

This tale is a prime example of how sensationalism can destroy a potentially serious investigation. I recommend it for information about the haunt itself, if not for the investigative techniques or approach.

### **ESP For Kids**

**How To Develop Your Child's Psychic Ability**  
by Dr. Tag Powell and Carol Howell Mills

Top Of The Mountain, 1993

Trade Paperback, 188 pages, \$12.95

*Reviewed by Henry (channeled by J. Edward Smith)*

The flow of the book from dreams to clairvoyance, meditation, healing, psychometry, metal bending, astral travel, and reincarnation explains and gives basic information and knowledge for understanding these thoroughly. Packed with drills and exercises for further enhancement and understanding, most anyone of any age or level could easily read *ESP For Kids* and develop skills, and practical uses to enhance one's own psychic abilities.

The book is stimulating and could be an excellent teaching tool or text book for young or old—not only children, but beginners or anyone desiring to develop psychic abilities or gain metaphysical knowledge and understanding as well.

*Continued on page 10*

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# IT'S THE NEWS

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## Clippings

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We'd like to thank all those who have provided us with clippings, including the following: Larry Arnold, Jim Birkel, Paul F. Hicks, Dale Kaczmarek, David L. Kettles, James Moseley (circuitously), John Orsini, R. Max Peterson, David Pribil, Robert Pribil, Walter T. Rogers, Virgil Tarlton, Fred and Mary Zeve.

Please include date and name of newspaper with clippings. Obviously, some of the information summarized below is incomplete, if you know of later articles which expand or complete these, we'd appreciate copies.

## Archeology...

**Great Pyramid Doorway.** According to a Los Angeles Times article in the April 25, 1993 *Omaha World-Herald*, a door with copper fittings (possibly locks or handles) has been found at the end of a 63-yard-long, 8 inch square shaft in the Great Pyramid.

The discovery was made by a German robotics engineer and a film producer using a robot equipped with a television camera. It was part of a project to ventilate the pyramid in order to protect it from the humidity that is degrading the limestone. The robot was to be fitted with a fiber-optic camera to look beneath the door, which was to have taken two or three months.

Producer-director Jochen Breitenstein said that black dust outside the door suggests that the hypothetical chamber behind the door might contain organic material. He speculated that Pharaoh Khufu's body or treasures might be found there. (Because of looting, bodies and artifacts have not been found in the Giza pyramids.)

Ivan Edwards, retired curator of Egyptian antiquities at the British Museum, said it was a "very important find, possibly a sensational one" and said there may be a chamber of religious significance, but scoffs at suggestions of treasure or a body. Zahi Hawass, archeologist in charge of the Giza Plateau, says "there is no way they will find anything behind it," but it provides new information about the building of the pyramid. Others said that it is just an unusual stone.

**Caucasian found in Nebraska?** According to an AP report from Sidney in the July 7, 1992 edition of the *Lincoln, NE Journal*, a

skeleton was found in January 1992 along the Fort Sidney Road, buried with a tortoise shell necklace, freshwater mussel shells, and a thumb-size piece of turquoise.

The skeleton was examined by University of Wyoming professor George W. Gill. Based on his preliminary research, he feels it to be between 5,000 to 9,000 old, and displays Caucasian traits he's observed before on other North American prehistoric skeletons. These traits are found in the forehead, chin, nose, and femur of skeletons. Much of the face is missing; but Gill said he saw "non-Mongoloid traits that are not typical of late Indians or Asians at all." It may support a theory of European ancestry for Native Americans.

Gill was to have the bones for study until August of 1992, and to clean, dry, reconstruct it, and try to fix its age more closely. "If it turns out to be 9,000 years old, it will indicate a different level of population change than if it is closer to 5,000 years old," he says.

**Oldest pottery in the Americas.** An AP story in the December 13, 1991 edition of the *Lincoln, NE Journal* gives the details of a study to be published in that date's *Science*.

A team led by Anna C. Roosevelt of the Field Museum of Natural History (Chicago) excavated shell middens (discarded remains of shellfish which often contain other discarded objects) near an ancient fishing village called Taperinha along the Amazon River in Brazil. They found fragments of red-brown pottery "atomically" dated at 7,000 to 8,000 years old, the oldest pottery found in South America previously has been dated from 6,000 to 7,000 years old. The oldest known pottery has been found in Japan, about 13,000 years old.

Roosevelt said (in a statement released by the museum) that she feels that this supports her theory that a settled, civilized culture was present on the Amazon flood plain thousands of years ago. However, the standard view is that the peoples living along the river were nomadic and less sophisticated than the South and Central American civilizations (which date from a much later time period).

## Mythology...

**Legendary creature cited in land claim.** An item in the March, 1992 issue of *National Geographic* (Geographica: "Science Supports Ancient Legends") involves a court case where the Gitksan and the Wer'suwer'en people of British Columbia claimed title to 22,000 square miles of forested land.

Two scientists hired by the tribes found supporting evidence for the claims. Allen Gottesfeld of the University of Alberta testified that soil samples taken around Seeley Lake indicated a major landslide approximately 3,500 years ago. Rolf Mathewes of Simon Fraser University said that fossil pollen from the lake showed "large numbers of plants" had been swept in around the same time. Their conclusion was that the landslide dammed an outlet of the lake, causing it to rise.

The oral history of the Gitksan people tells of "...how a supernatural giant resembling a grizzly bear roared down a mountain valley scattering trees into the air..." The waters of the lake suddenly rose, causing women picking berries to scramble for their lives.

The British Columbia Supreme court ruled against them, but the decision was to be appealed.

**Footprints.** In the July 1992 *Smithsonian*, "Petrified footprints: puzzling parade of Permian beasts" by Doug Stewart (Listed in table of contents as "How do you get to Pelycosaur Heaven?" *Smithsonian* editors hate bibliographers.) tells of paleontologist Jerry MacDonald and the tremendous number of well preserved fossil trackways he's found in and around the Robledos mountains of New Mexico. [see also "Cryptozoology" below]



Nearby, in the Doña Ana Mountains, there are a number of petroglyphs thought to have been carved about the time of Columbus. Of those seen by the author, most were apparently "simplified but clearly identifiable and anatomically correct" pictures of common animals and at least one hunter. However, there is one large figure referred to as "Godzilla" by MacDonald. "Its face is featureless except for a beaklike nose and mouth. Below its head are patterns of mountain peaks and a spiral shape that, according to local lore, has spiritual significance. Inside the spiral is a mysterious footprint."

According to MacDonald, spirit-animals that could walk through mountains played a part in local Indian legends. The footprint has four toes, unlike modern animals in the area, but like some Permian amphibians. "He's found what he thinks are eryopid tracks within a stone's throw of here; the canyon is full of them."

## Religion...

Over the last couple of years, religious phenomena seem to have gotten more national media coverage than other Fortean events. The following are not intended to be a representative sampling, but a selection of reports from over a number of years.

**Exodus explanations.** During the filming of the miniseries *Moses*, with Burt Lancaster, Anthony Burgess witnessed incidents similar to ones in the bible. He discussed them a few years ago on Dick Cavett's former talk show on the USA Network (date unknown).

"When we were making this film...in Israel, we discovered that all these miracles in the Bible actually must have happened, because Burt one day—very dissatisfied with a shot—had his staff there and he said: 'Oh...'—that word, *it*, that word, *it*—and struck a rock, and water immediately gushed out. It was a porous rock.

"We also discovered in (Port Said?) that there was a man there called a (guli-guli?) man who would bring a long green stick or cane on board the ship we were travelling on, and hold it like that, and throw it to the ground, and of course it would turn into a snake immediately. It was already a snake, but it was drugged. All these miracles you get in the Bible, probably actually happened."

**Weeping statues in Virginia.** The following information is gathered from articles in the April 3, 1992 edition of *The Catholic Voice*, the April 5, 1992 edition of *Our Sunday Visitor*, and a *Washington Post* story by Paul Hendrickson in the March 22nd, 1992 edition of the *Lincoln Journal-Star*.

Starting sometime before Christmas, 1991, a number of statues had been observed weeping at St. Elizabeth Ann Seton Parish in Lake Ridge, Virginia. The phenomena was linked with a low ranking associate pastor at the church, Rev. James Bruse, apparently associated with his touching them, but also happening when he was merely in the presence of the statues, such as saying mass or sitting at his desk. According to the *Post* reporter "Small droplets of water will visibly well up in the statues' eyes, line the ridge of their noses, suspend at their chins, form Lilliputian pools at their plaster or bronze or wood or fiberglass feet." Some times it would be a stream of water, other only an occasional drop. He didn't seem able to cause it at will, and people traveling to see it had at times been disappointed.

The statues were scattered around the parish grounds, mostly in the rectory. Most were statues of Mary, others of Jesus and Elizabeth Ann Seton. The statue that had gotten the most attention was one of Mary to one side of the main altar, roughly 3 feet high and affixed to a wooden base. Those running the parish said it had been seen weeping many times before, during, and after service in the six or seven weeks previous to the *Post* story, on one occasion copiously. The phenomena gained media attention when hundreds of parish-

ioners saw water flowing from its eyes while the Father was celebrating Sunday Mass on March 1, 1992.

On March 17, 1992 in Woodbridge, VA, around 450 children from Aquinas School saw water that "spontaneously" appeared on a statue of Mary at Our Lady of Angels Church while mass was being said by the Father. In a written statement the pastor, Stigmatine Father Paul D. Burns, said: "There is absolutely no doubt that water spontaneously occurred on the statue, and there is no known chance of deception or trickery about it." The principal, Dominican Sister Mary Evelyn, sent a note home with the children notifying their parents that several adults present had also seen the phenomenon.

The *Washington Post* reporter, along with a television reporter and cameraman, witnessed this happening on a foot-high statue (probably of plaster) on a bookcase in Father Bruse's office, one of at least six statues of Mary in the room. "The water from what the naked eye can tell, is forming at the corner of the right eye. But the eye is very small and so it is hard to know for sure." He was about 4 inches from the face of the statue and "It's as if the water is just appearing right out of the plaster and then rolling downward." It formed a bead under the chin and fell, there were four tiny puddles at its base. Father Bruse had invited him to pick it up, turn it over, and taste the water with his finger. He apparently couldn't find anything, and noted it was proof that you could see something "and still not believe you're seeing it."

He also pointed out a psychiatrist had examined Bruse, and though the report could not be quoted, "the priest came out of his lengthy interview with an excellent bill of health." A statue he brought along was also witnessed weeping by the psychiatrist.

Starting two days after Christmas, he began bleeding at times (people at the church used the word "seepage") from tiny red weltlike marks on both sides of his wrists, the tops of his feet, and his side. There are fewer witnesses to this. The last bleeding occurred roughly two weeks prior to the publication of the *Post* story, and traces of the wounds were still visible earlier in the week. The reporter said "They were like small red burls on the roots of trees." He was still experiencing great deal of pain, described as "needlelike jamming".

Church officials released a statement saying: "It should be pointed out that the church does not pass judgment on purely physical phenomena, but only on a purported meaning, message, or significance that may be associated with the events. In this particular case there is no determined message attached to the reported physical phenomena. As always in similar cases, the church recommends great caution in forming judgments."

**Blood of St. Januarius.** St. Januarius (San Genaro) is the patron saint of the Italian city of Naples, and its protector against Mount Vesuvius. According to his legend, he was a Bishop of Benevento who came to Naples with six companions to encourage the Christians there during the tenth persecution, under the Emperor Diocletian. They were seized and taken to Puzzuoli, where they were placed in an amphitheater with wild beasts, who refused to touch them. He was then thrown into a furnace, but came out unharmed. He was beheaded on September 19, 305. (Anna Jameson, *Sacred and Legendary Art*, Vol. II, Boston: Houghton, Mifflin & Co., 1898)

Two sealed glass containers in Naples Cathedral are said to contain his clotted blood. An item in *The Catholic Voice* (October 19, 1991) says that the sealed samples are believed to have turned liquid three times a year since 1389. The event draws thousands to the cathedral, and a television audience of millions. If the process fails, it is considered a bad omen for the city.

Somewhat different information is given in an AP article (*Omaha World Herald*, May 12, 1991. See this department, Vol. V, No. 1), which stated liquefaction happened twice a year: September 19, when the saint was decapitated, and the first Saturday in May,

which commemorates the transfer of the saint's body to Naples. It also notes that the Vatican has not classified this as a true miracle.

In a letter to *Nature* (Oct. 10, 1991, Vol. 353, p. 507), three Italian scientists: Luigi Garlaschelli (Department of Organic Chemistry, University of Pavia), Franco Ramaccini, and Sergio Della Sala (Department of Neurology, S. Paolo Hospital, Milan) suggest the answer lies in thixotropy, "the property of certain gels to liquefy when stirred or vibrated, and to solidify again when left to stand."

To see if the blood has liquefied, the relic case is repeatedly inverted. (The ceremony is performed at different room temperatures, one theory suggested that heat generated by the worshipers was responsible.) Liquefaction events when the case was being repaired: "have been observed many times over the centuries..."

They've been able to reproduce this effect in samples resembling the blood using substances available in the 14th century. (The chemically minded and charlatans can find recipe details in the *Nature* letter.) One of these materials, ferric chloride, can be found in the form of molysite on active volcanoes like Vesuvius. They also had some success with other substances, such as beeswax in alcohol, clays, and inorganic pigments in linseed or castor oil. (Alchemists possibly would have had the skills to put something like this together.)

They point out that the chemical nature of the relic can only be determined by opening the vial, and the Catholic Church has forbidden a complete analysis. They conclude, "Our replication of the phenomenon seems to render this sacrifice unnecessary."

However, an irritating item from the "In the News" section of *Our Sunday Visitor* (January 7, 1990) states that the relic had "picked up scientific credentials recently when it passed a spectrographic analysis." An unnamed, undefined, and un referenced "team of Italian medical researchers" said the substance was blood, as far as their tests were able to show. An anonymous researcher is quoted as saying it was "just like the blood that runs in our veins."

## GLOWING STEEPLE WATCHED

Spectacle Awees Warsaw Crowds

*The Lincoln Star* Oct. 14, 1959

Warsaw (AP)—"Move along please, keep moving. Everybody gets a chance to see it."

With these and similar words, blue uniformed policemen Tuesday night kept a solid mass of people moving up and down the street and in front of Warsaw's Augustine's Roman Catholic Church.

For the fourth night in a row thousands flocked to the church for a glimpse of a mysterious luminous figure reported seen on the steeple.

The people shuffling along on the sidewalk gazed up at the tall steeple whose copper-covered peak gave off a faintly luminous cast.

A golden halo just above the steeple shone with slightly brighter yellow points of light.

Some people insisted they saw a supernatural apparition but many others considered it a reflection of lights on the oxidized copper.

Even so, the steeple peak at certain angles had an uncanny resemblance to a luminous figure surmounted by a halo and the people kept their eyes on it.

"Keep your hands on your wallets," a policeman called to the moving crowd. "Move faster, please. Please understand everyone wants to see."

The crowd was quiet and orderly and the policemen were polite.

Warsaw newspapers ignored the crowds and reports of the apparition for several days. But since Monday they have been running stories deriding any talk of a religious miracle.

They did not deny that the steeple peak was intriguingly luminous but suggested that it was a reflection of lights or a chemical reaction from the copper plating.

Reflections on the Virgin. From an article by *Denver Post* writer Virginia Culver in a Dec. 6, '92 paper, probably the *Denver Post*.

At the home of Juan and Viola Ramirez in Julesburg, Colorado, people had been seeing Mary in a 4-foot oval of light that first appeared in September. It appeared on an adobe-like fence every sunny day at about 2:15 pm, disappearing over the top of the structure as the day went on. More than 500 people had seen the apparition, some driving hundreds of miles. No description was given, other than that the figure "sometimes resembles a shrouded Mary, as the virgin often is depicted in art." Mrs. Ramirez said she once saw what appeared to be a baby in her arms. Some have said they "feel a tingle or shock run up their arm" when they touch it.

Mr. Ramirez thought the light is a reflection from a double-paned window on the second story of the house, however, the window was installed 20 years ago, and the effect had not appeared previously. (He has videotaped the light.) Mrs. Ramirez tends to agree, but says "It gets more and more baffling...I just don't know what to think," and tends to refer to the light as "her". Both were baptized as Catholics, Mrs. Ramirez was raised in the Assembly of God Church. Neither attends a Catholic church now.

A spokesman for the Denver Archdiocese said the church wasn't investigating as no official report had been made. The local Rev. Joseph Hartmann of St. Anthony's Catholic Church said it was "obviously" a reflection off the window, but said he couldn't explain why it had never appeared previously.

The Mother Cabrini shrine near Denver has been drawing thousands due to a well publicized series of apparitions, and several other visions have been reported in Colorado in "recent years".

Every time it rains... From the "Americana" section of the December, 1926 (Vol. IX, No. 36) *American Mercury*:

WORKINGS of the Holy Spirit at Junction City [Kentucky], as revealed by the alert Associated Press:

Members of the congregation of the Christian Church recently pledged themselves to put a nickel in little cloth bags every time it rained. Nickels thus saved are to go to the construction of a new church. Since the plan was inaugurated ten days ago rain has fallen daily, and the deacons have begun consultations with an architect.

## Cryptozoology...

Creature on the roof. An article by Dick Chase in the April 16, 1993 *Herald Journal* of Syracuse, NY (UFO Newscipping Service, July '93) describes a sighting on March 23 in DeWitt (night of the full moon). Ruth Fox called after reading a column about reports of "giant upright hairy creatures in northern New York and Vermont."

She was asleep when a noise on the roof woke her: "It was boom, boom, boom, like two feet clomping along," she explained. "And the rafters creaked." It woke her son Gary as well, who said it went on for about 15 minutes.

The noise stopped and she heard something slide off the roof and into the snow. She saw a silhouette move past the shades of two corner windows. She described it as an upright, hairy creature that seemed to be bent over, "with the head of an ape." She lost sight of it as it went north into the next yard. Her son later looked for footprints and couldn't find any, though the snow had not melted.

However, there were two muddy prints on the front window not there the day before. (photo with article) The reporter saw them and described the larger one as having claws or toes at one end and pads at the other, it looked smeared and roughly 7 inches long. Several inches below was a print about 4 inches long with a small



hand or paw. (Height above ground not given.)

She called the police, and the officer told her it was an animal. No report was written and it was noted as "Settled on arrival".

**Iowa panthers.** From "Wild cougar is feared on the prowl" by Gene Raffensperger, *Des Moines Register*, May 2, 1992.

In Clarke County Iowa, southeast of Osceola, Steven Carney claims that about March 1st, a cougar broke the neck of a 150 lb. pregnant ewe in a shelter pen, then dragged it about 10 feet to an open area where the wool was stripped away and the flesh from its neck and ribs eaten. One front leg was carried away. On April 22nd, a calf weighing at least 100 lbs. in a pasture with its mother and other cattle also had its neck broken and was torn apart in a similar manner. Each of the carcasses showed claw marks.

The calf's death was investigated by Craig Roberg, state conservation officer for Clarke and Decatur counties. He says it was not killed by coyotes or dogs. "It appears to me from the pattern of claw marks on the calf that it was a cougar," Roberg said that there have been reports of a big cat in the two counties for years. He suspects that a pet cougar was dumped it when it got too big.

The author notes that "Sightings of cougars, also called mountain lions, or of black panthers have been fodder for coffee-shop gossip in rural Iowa since anyone can remember." There have also been reports of them in Des Moines and other cities, "often as not" turning out to be a large tomcat.

**Creature sighting.** According to an article in the March 13, 1992 *Lincoln NE Journal*, two women reported sighting an unidentified animal outside a Lincoln home

Police Lt. Lee Wagner said it occurred about 3:00 that morning in the 700 block of West Q St. As one woman opened the front door to leave, the creature—standing on two legs near the front of the house, four to five feet tall (long?)—growled. After she slammed the door, they said the creature went to all fours, went to the back yard, and left by the rear gate. "One of the investigating officers said the women were sure the beast was not a dog and said 'he'd never seen two people so scared or shaken up in his life,' Wagner said."

A police search of the area turned up no footprints, but the hindquarter of a rabbit was found in the yard.

One officer recalled that several years ago there was a similar incident involving a piglike creature, which turned out to be a tapir escaped from the Folsom Children's Zoo. In this case, however, the zoo said there had been no escapes.

**More on footprints.** As mentioned under "Mythology" above, paleontologist Jerry MacDonald uncovered one of the best collections of long, clear, unbroken fossil trackways in the world in New Mexico. They date from the Permian period (280 million years ago) and may contain evidence of over 100 different animal and plant genera, many seem new to paleontology, including a number of "problematica".

Three-toed creatures are unknown in the Permian. A three-toed trackway goes a few steps and disappears as if it flew away, but birds supposedly had yet to evolve. MacDonald suggests a five-toed animal running may have grazed the mud with its middle digits and been snatched up by a predator.

He has several trackways where the creatures appear to be walking on their hind legs, and in the author's words "others that look almost simian." MacDonald points out that animals back feet may have obliterated the front.

On two siltstone tablets, the author noticed "some unusually large, deep and scary-looking footprints, each with five arched toe marks, like nails." (photo included in article) MacDonald reluctantly

agreed that they looked like bear tracks. Mammals also evolved after the Permian period.

MacDonald suspects that conventional theories about what was about and how they walked will have to be revised when the tracks are studied in detail, though he "himself believes that there were neither birds nor bears in the Permian period (although he tries to stay open-minded about such things)."

## Miscellaneous...

**Not a meteorite.** According to an article by Steven Stiefel in the February 6-7 *Times-Journal* of Fort-Payne, AL (UFONS, June '93), a meteorite did not fall at the I-59 Flea Market in Hammondville.

Sheila Prestwood was in a trailer at the Market (her husband Frank is a night guard there) when she heard dogs barking and looked out the window. She said she "saw it come down like a flare out of the sky and explode with a flash when it hit the ground". They walked the grounds the next morning and found a rock they'd not seen before next to a building, still warm. It had broken into bits which had left marks on the asphalt "and the form of a coat hanger is imprinted in the ground." In the photo of them holding the rock, it seemed to be about 3 hand-widths high and wide.

It was taken to Dr. Rock Wilson, a geologist at the University of Tennessee at Chattanooga. Linda Schram of the Smithsonian's National Museum of Natural History in Washington, D.C. apparently told Prestwood that the rock does not contain the materials common in meteorite samples, so was not a meteorite. "They said it must be man-made, but I wonder how they know that." The paper couldn't reach Schram for comment.

The couple had met with collector Don Stimpson of Chicago, but apparently did not sell it. They were thinking of searching the surrounding hillside for samples.

**Starling fallout.** From two articles by David Greenwood in the *Daily Post* of Birmingham, England on Dec. 7 and 8, 1992 (UFONS, Jan. '93).

A Welsh Water workman found about 300 dead or dying starlings along a 20 yard stretch of single track road, some piled on top of each other, some found in hedgerows. They were found four miles from the village of Bodedern, on the island of Anglesey, Wales.

Officers from the Royal Society for the Protection of Birds were called to investigate. Senior RSPB warden on Anglesey Alistair Moralee said the incident was a complete mystery, and pointed out that no birds were found in the fields on either side of the track.

Some were sent for a post-mortem to a Government Agricultural Development Advisory Service (ADAS) centre at Trawsgoed, Aberystwyth. Moralee said "From what I have been told it appears the birds' livers had been subjected to some kind of heat... The livers were bronze coloured, which is how they would look if cooked."

One suggestion was that they were hit by lightning; there are overhead cables in the area, such as starlings like to perch on. However, Moralee pointed out "It is strange that only the liver was affected. You would have thought that other organs such as the heart would have been damaged." Weather centres have no record of storms in the area.

Gareth Jones (described as a leading environmental consultant) of the ADAS said later: "Our main concern was pesticides. We tested for the three main groups but all proved to be negative... I believe we can safely say the birds weren't poisoned."

He said they received a call from a member of the public who recalled something similar on the Llŷn Peninsula many years ago.

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## FOR MORE INFORMATION

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There are many other organizations investigating and providing information on the unexplained, all doing the best they can with the resources available to them. If you're seeking more information, you might start with the organizations below.

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